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ABSTRACT

This cultural heritage resource guide has been prepared as a tool for teachers to help them understand the cultural heritage of Dominican students and their communities. The Dominican Republic, which occupies two-thirds of the island of Hispaniola, has a long history dominated by the struggle for independence. In their efforts to create a better life, many Dominicans have left the Dominican Republic to come to the larger cities of the United States, particularly New York, where the Dominican community has established a variety of organizations to support them in their goals. This guide discusses the history, characteristics, and contributions of Dominicans in the United States in the following sections: (1) "The Dominicans in the United States"; (2) "The Aborigines"; (3) "The Spanish Colonization"; (4) "The Introduction of the Africans"; (5) "The 'Espana Boba' and the 'Ephemeral Independence'"; (6) "The Haitian Occupation"; (7) "Independence and the Rise of Dominican Nationalism"; (8) "From the Spanish Annexation to the Restoration"; (9) "North American Occupation"; (10) "The Trujillo Era"; (11) "Dominican Culture"; (12) "Famous Dominican Men and Women"; (13) "National Symbols"; and (14) "Resources for Teachers." A 26-item bibliography is included. (SLD)

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ED 416 261

FROM QUISQUEYA IN SEARCH OF NEW HORIZONS

DOMINICAN CULTURAL HERITAGE RESOURCE GUIDE

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IN SEARCH OF NEW HORIZONS

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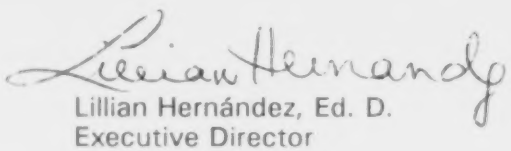
PREFACE

The youngsters who attend our public schools reflect the diverse linguistic and cultural heritage of our city and state. We, as educators, have a responsibility to understand the populations we serve in order to better meet their needs.

This teacher's cultural heritage resource guide has been prepared as a tool which we hope will be used to promote a better understanding of our Dominican youngsters and their communities in order to serve them better. What we seek for all our youngsters is an education of high quality and equity that builds on what they bring to school.



Lillian Hernández, Ed. D.
Executive Director

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Five educators skillfully researched and wrote the material contained herein: Aníbal Alcántara, Jaime Aquino, Juan A. Lantigua, Digna Rodríguez, and Alejandro Soto. Their hard work and commitment to seeing their efforts in print need to be commended.

We thank Hilda Medina and Haydee Llanos for reading the manuscript in Spanish and giving us recommendations and comments for editing the guide. Luisa Rodríguez built on their recommendations and did the final editing of the guide in Spanish with the help of Anthony J. Armada. Their perseverance and expertise were a great asset to the culmination of the project.

The team of Anthony J. Armada and Enrique Santiago lent its expertise, and translated and edited the English version of the guide. We appreciate their contributions.

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TABLE OF CONTENTS

INTRODUCTION	ix
THE DOMINICANS IN THE UNITED STATES	1
Dominican Immigration: Growth and Impact	3
Rise to Political Power: Organization	5
Dominicans in Sports	6
THE ABORIGINES	7
Historical Narrative of the First Inhabitants	9
Socio-political Division	12
Caciques and Cacicazgos at the End of the 1400's	15
Customs	17
Religion	22
Religious Rites and Recreational Activities	24
Literature	25
Hobbies and Sports	25
Language	27
THE SPANISH COLONIZATION	29
Historical Narrative of Christopher Columbus	31
Important Governors of Hispaniola During the Period of Colonization	34
Spanish Influence on Dominican Culture	35
Historical Aspect of Spain During the 1490's	38
THE INTRODUCTION OF THE AFRICANS	39
Introduction of the Africans in the Caribbean	41
Struggle of the African Slaves in Santo Domingo	43
Life and Customs in Africa Before Slavery	46
African Influence on Dominican Culture	49
THE *"ESPAÑA BOBA"* AND THE *EPHEMERAL INDEPENDENCE*	51
THE HAITIAN OCCUPATION	55
Haitian Occupation	57
Boyer's Dictatorship in Santo Domingo : Haitian Reform	61
Outline: Haitian Domination	62
INDEPENDENCE AND THE RISE OF DOMINICAN NATIONALISM	63
Struggle for Independence	65
Separatism and the Rise of Dominican Nationalism	67
First Dominican Republic	68
Outline: The Independence Movement	69

FROM THE SPANISH ANNEXATION TO THE RESTORATION 71
Spanish Annexation 73
Proclamation of Annexation 76
Measures Taken by the Spanish Colonial Government 78
Struggle Against Spanish Annexation - The Restoration 79
Anti-annexation Demonstrations 79
The War of Restoration 80
Second Dominican Republic 81

NORTH AMERICAN OCCUPATION 83
United States Involvement 85

THE TRUJILLO ERA 87
Rafael Leonidas Trujillo 89

DOMINICAN CULTURE 91
Music and Dance of the Dominican Republic 93
Brief Literary Review 101

FAMOUS DOMINICAN MEN AND WOMEN 103
Famous Men and Women 105
Men and Women Renowned in Different Areas 111

NATIONAL SYMBOLS 113
National Symbols 115

RESOURCES FOR TEACHERS 121
List of Activities for the Teacher 123
Songs 127
Dominican Cuisine 135

BIBLIOGRAPHY 179

INTRODUCTION

The Dominican Republic occupies two thirds of the island of Hispaniola. The other one third, on the western end, is occupied by the Republic of Haiti. The island is part of a cluster of islands which make up the Greater Antilles (Cuba, Dominican Republic, Jamaica and Puerto Rico). It lies between the Atlantic Ocean on the North and the Caribbean Sea on the South. The Canal de la Mona is situated to the East and the Canal del Viento or Jamaica to the west.

There is perhaps no other country in the western hemisphere that has had such a long history of oppression like the Dominican Republic. For almost two centuries, the Dominicans have been victimized by endless battles in their struggle for independence. Many of these battles for independence were waged between the Dominicans and the French, the Spanish, the Haitians, and others. These constant battles and struggles for independence helped to foster a common focal point for the Dominicans and served to shape their character.

Despite their many years of struggle and hardship, the Dominicans never lost their thirst for political and social reform which could only be realized, they felt, by becoming an independent nation. They sought a democratic political ideal which would embrace and guarantee them the human and political rights for which they had so desperately fought.

For reasons stemming from its geography to its long and difficult socio-political history, the Dominican Republic has held various names. *Haiti*, which signifies "high land," was its original and oldest name. The name used by the Indians to designate the eastern half of the island was *Quisqueya* and for the west they used *Baquete* or *Bohio*. It has been said that *Baquete* signifies "Land of Gold" while *Quisqueya* stands for "Mother of the Earth." When Columbus arrived on December 5, 1492, he baptized the island with the name *La Española* or *Hispaniola*. This last name endured for many years.

The Spaniards began constructing shortly after they arrived on the island. They built the *Fuerte de la Navidad* with the partial remains of the Santa María, which was shipwrecked during its second voyage to the New World. During his second voyage, Columbus began the massive effort of building the first cities, patterned after the cities of Europe. *La Isabela* was the first city built. Its geographical location and climate made it a splendid city. The Admiral was so pleased with his own construction efforts that he continued working on several other projects which included the first city in the new world, named *La Isabela* in honor of the Queen of Spain.

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By March of the same year, many Spaniards had become dissatisfied. They had gotten very sick from eating the island food (alien to their delicate system), and, as a result, some even died. Despite the measures taken to address these deplorable conditions, the situation on the island worsened to the point that Columbus finally decided to search elsewhere for a new location.

Don Bartolomé was directed by his brother, Christopher Columbus, to search along the southern coast. Determined, Don Bartolomé was able to locate a convenient port in a good location near the mouth of the Ozama River, as it was called by the Taíno Indians. There, the city of Santo Domingo de Guzmán was established in 1506 and named after a Spanish saint called Domingo from the Order of Guzmán.

The historical and political events of the island served to mold and shape the Dominican character. Racially and culturally, the Dominican character represents a mixture of the three primary cultural groups who at the time were European, African and Indian. No other time in history afforded these three distinctive cultural groups the opportunity to come together in such close proximity. The racial combinations and mixtures that subsequently developed between the cultures and races were numerous. The mixture between the Spaniard and the Indian, for example, resulted in the appearance of the *mestizo.* Later, with the introduction of slavery, the mixture between the Spanish and the African resulted in the appearance of the *mulato.* The crossbreeding that took place between the races (black, white and Indian) yielded a broad spectrum of cultural permutations that ranged from completely pure to overt mixtures. The only pure remaining races were the white and black races. Those identified as *criollos* were the European whites who elected not to intermingle with any other race in an effort to preserve and maintain their race as pure. The graph below can help us to better understand many of the racial combinations that took place:

MIXTURES	COMBINATION BETWEEN
Mestizo	White and Indian
Mulato	White and Black
Grifo	Indian and Black
Tercerón	White and Mulatto
Cuarterón	White and *Tercerón*

With the passage of time, these racial combinations continued to grow and expand as they continued to deal with each other more directly and intermarried. Eventually, groups from other parts of the world arrived here, especially from the Orient, giving rise to yet another variation of individuals. For this reason, it is quite common in the Dominican culture to hear racial expressions like *indio claro, indio oscuro, moreno, blanco jojoto* or *jipato*. As a result, these and other issues have all contributed to form the cultural base for the Dominican society. Since its conquest in 1492 until today, much of Santo Domingo's socio-political character is directly linked to how these racial blends have managed to peacefully assimilate and co-exist.

The typical Dominican tends to be friendly, simple, generous, firm, obliging, respectful, tolerant, progressive, innovative and humanitarian, and very concerned with his family and home. He likes music and dancing, sports (especially baseball), games like dominoes and cards, and cockfights. The Roman Catholic Church is the predominant religion among Dominicans. Spanish is the language spoken.

In their efforts to seek a better life for themselves and their children, the Dominicans have sought to leave the country life behind and transplant their families to the larger cities. Once there, they could take advantage of the educational opportunities for their children, and benefit from a host of other resources and services not available to them in the *campo*. This zeal to improve their station in life has also encouraged them to travel to the United States, particularly New York, where the Dominican community has achieved economic, professional and political gains. They have established a variety of advocacy organizations which seek to promote and enhance the Dominican culture and image as well as to protect their human rights here in the United States.

Some of these organizations include, among others:

1. Centro de Educación Dominicana
2. The Dominican Association of Professionals in Education
3. Oficina de Turismo Dominicana
4. Consulado Dominicano
5. Expresión Dominicana
6. Instituto Duartiano
7. Federación de Comerciantes y Profesionales Dominicanos
8. Asociación Médica Dominicana
9. Asociación de Abogados Dominicanos
10. Comité Pro-Desfile Dominicano

THE DOMINICANS IN THE UNITED STATES

THE DOMINICAN IMMIGRATION : GROWTH AND IMPACT

The majority of immigrants who have established themselves in the United States have come to escape political, religious or ethnic persecution in their own countries. However, the majority of Dominican immigrants have come to the United States in search of new horizons. Still others have come in search of better employment and educational opportunities not available to them in the Dominican Republic. In a relatively short period of time, the Dominicans have managed to permeate many segments of American life and industry including manufacturing and construction.

During the dictatorial reign of Rafael Leonidas Trujillo, which lasted 31 years from 1930 until 1961, emigration was severely limited. The government exercised great control over its people. Control was particularly keen with respect to travel abroad which was fiercely scrutinized and curtailed. Of the myriad reasons suggested for this type of control and curtailment, two in particular have surfaced as the most widely accepted. The first one deals with economics. By maintaining a large surplus of inexperienced workers for a small number of newly formed companies, labor was kept cheap and inexpensive. The scarcity of jobs forced many to accept jobs that paid little. The second and perhaps most compelling reason for limiting travel abroad was purely political. Trujillo feared that constant or prolonged exposure to democratic ideals or varying forms of government, which placed a high premium on individual freedom and human rights, would incite the people of the Dominican Republic to rebel against his dictatorial regime.

After the death of Trujillo on May 30, 1961, large numbers of Dominicans emigrated to the United States. Major changes in the United States' immigration policy of the 1960's eased the entry requirements, and led to massive migration from Latin America, Africa, Asia and parts of Europe into the United States. In 1965, President Lyndon B. Johnson signed new legislation that attracted many Dominicans to the U.S. According to this new legislation, resident aliens could also legally bring members of their immediate families to live in the United States. The demographics indicate that this new legislation contributed to a large, continuous exodus of Dominicans to the United States. Between 1950 and 1960, a total of 10,000 Dominicans came to the United States within a ten-year period.

And yet, between 1967 and 1976, there was an annual migration of approximately 12,000 Dominicans. According to the 1980 U.S. Census, the Dominican population ballooned to an estimated 171,000 (a 204% increase), and reached 349,000 by 1990.

The long and sustained period of economic difficulties and hardships experienced by the people of the Dominican Republic during the 1980's is one of the principal reasons for the large exodus of Dominicans to the United States. Although most have entered the U.S. legally, some have resorted to illegal tactics like entering the U.S. or Puerto Rico as visiting tourists, and, once there, remaining even after their visas have expired. Many have risked their lives trying to enter Puerto Rico without the proper documentation. Due to the geographical proximity between Puerto Rico and the Dominican Republic, many undertake trips by boat or canoe.

The Dominicans who reside in the United States, both documented and undocumented, are usually concentrated in major industrial cities. Actually, the largest concentration of Dominicans in the country can be found in New York City, followed by New Jersey and Florida. They make up the second largest Hispanic group in New York City behind the Puerto Ricans. Between 1975 and 1987, the Dominicans constituted the largest immigrant group, concentrated in such areas as Washington Heights in Manhattan and Corona in Queens.

Although they came in search of jobs, the language barrier prevented many from gainful employment. Many who manage to enter the workforce can be found working in offices, factories, restaurants, stores and other production-oriented positions and services. Some own grocery stores, travel agencies, and factories. Others have taken advantage of the educational opportunities in the U.S. to become doctors, nurses, teachers, social workers, writers or law enforcement officers.

RISE TO POLITICAL POWER: ORGANIZATION

The largest and fastest growing concentration of Dominicans in the United States can be found in the overcrowded areas of Washington Heights and Inwood (Manhattan).

During the 1970's, the Dominicans began to gain greater control of community school districts and entry into the educational and political process. During this time community leader Sixto Medina became the first Dominican elected to the Community School Board of District 6. During the 1970's, three organizations were created and developed as the Dominican community began to organize and flex its political muscle. They were:

1. **La Coalición Pro Derechos de los Inmigrantes**, dedicated to addressing the needs of the Dominican immigrants of the community.

2. **La Asociación Comunal de Dominicanos Progresistas**, formed primarily to bring together the different sectors of the community.

3. **La Alianza Dominicana**, the first agency that provided a variety of services to the community.

During the 1980's, these three organizations focused on promoting the election of Dominican candidates to the local Community School Board of District 6 in Manhattan. These organizations provided a forum where community issues like school overcrowding and the quality of instruction could be discussed and addressed. These organizations were instrumental in electing several Dominican community activists to the Community School Board in District 6.

The growing political clout of the Dominican community continues to grow daily. In 1991, the Dominicans, for the very first time, were able to elect a Dominican by the name of Guillermo Linares to the City Council of New York. That same year in Bergen County, New Jersey, the first female Dominican was also elected to political office.

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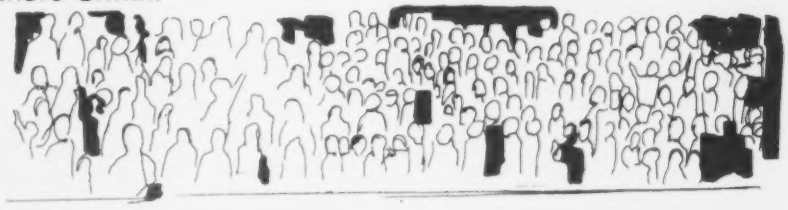
THE DOMINICANS IN SPORTS

Baseball is the national sport of the Dominican Republic. Through baseball, many players with excellent records have joined the ranks of American major leaguers, and have had distinguished baseball careers in the United States. Many have served as role models and sources of inspiration to hundreds of young Dominicans who dream of one day following in their footsteps.

It was not until 1947 that the Dominicans were allowed to play baseball in the United States. Prior to that time, it was practically impossible for players of color to enter the major leagues. One of the greatest pitchers in the history of baseball, Juan Marichal, a Dominican athlete, is a member of Baseball's Hall of Fame. Other famous Dominican baseball players who have distinguished themselves in the American major leagues are the Alou brothers: Felipe, Mateo and Jesus.

Some other major league players of Dominican descent are Pedro Guerrero, Tony Peña, Julio Franco, Mario Soto, Rafael Santana, Jorge Bell, Juan Samuel, Tony Fernández, Mariano Duncan, Jorge Uribe, and Alejandro Griffin.



THE ABORIGINES

HISTORICAL NARRATIVE OF THE FIRST INHABITANTS

Christopher Columbus arrived on the small island of what the aborigines called *Quisqueya* or *Haiti* on December 5, 1492. According to the language spoken by the Indians, *Quisqueya* meant "grandeur," "great land" or "mother land" while *Haiti* stood for "dry, high land". Shortly after his arrival, Columbus baptized the island and gave it the new name of *Hispaniola* or *La Española*.

There are various theories which seek to explain the artifacts left behind by the original inhabitants of the island. Some historians believe that the aborigines came to *Quisqueya* from what we today know as Florida, some thousands or so years ago. Lacking navigational skills and relying on poorly constructed boats, they were whisked away by strong ocean currents in a southerly direction to the neighboring island of *Cubanacán* or Cuba. The aborigines, known as the *Taínos* (which stood for "peace" and "good or noble ones" in their own language) could be found throughout the neighboring islands of the Greater Antilles.

The aborigines who managed to reach the island were also called Tainos. They were the first and only inhabitants of the island before the arrival of the Spaniards. Others believe that the island inhabitants of the Caribbean were actually descendants of a lost tribe of Israel. Archeologists are convinced that the islands were originally populated by groups of nomads who came from the Orinoco river basin in Venezuela and Xingu and Tapajos in the Guayanas . These groups of nomads were once part of a larger denomination of aborigines also known as the *foresta tropical*. All in all, archaeologists have identified three large groups of inhabitants who occupied most of South America. The other two were identified simply as *tipo marginal* and *tipo andino*.

It is also believed that the islands were populated gradually, since before and up to the advent of Christianity, in surges or waves of migration over a period of twelve centuries. Irving Fouse, a leading archeological authority in the history of the Antilles, has conducted many archeological investigations in the area. He has attempted to explain and distinguish the migration patterns by dividing them into four migratory stages. The first stage corresponds to the *guanahatabeyes*, who Fouse refers to as *siboneyes*. This tribe tended to live characteristically in caves and flock around the river's edge. They were ignorant of farming techniques, and dependent primarily on fishing and fruit collection in order to meet their nutritional needs.

During the second stage of migration, tribes of the *tronco arauaco* (an offshoot of the *foresta tropical*) began displacing or absorbing the Siboneyans they encountered as their numbers spread throughout the region. They were able to develop a style of pottery-making never before seen in the Antilles.

The third stage of migration corresponds to an even greater Arawakan expansion that practically eliminates any traces of the Siboneyan people. It was during this period that a new culture previously unknown in the Antilles began to emerge. This unrelated culture, independent of those of the continent, was identified as Taino. It was the most advanced culture within the Arawakan circle. They developed a sophisticated production system which enabled large groups of people to live and subsist for an indefinite period of time.

The final period or stage was initiated around the 16th century or Christian Era. This migratory surge consisted of several groups, also descendants of the Arawakans, called *Caribes* who differed culturally and characteristically from the *Igneri* or *Taínos*. They were good navigators, possessed bows and arrows larger than those of the Tainos, and were very skilled with their hands. Women were enslaved and forced to cook, sew, and make pottery. The pottery, in fact, was as good as the Igneri's since it was made by Taino women.

When Columbus came to America, the Caribs had already occupied all of the Lesser Antilles and would often raid Borinquen (Puerto Rico) and the eastern part of Hispaniola, attacking the Taino population and keeping them under constant siege.

The prolonged interaction between the Tainos and the Caribs resulted in a new culture, a combination of the first two, which was composed of the *ciguayos* and the *macorixes.* Notable differences between the two can be observed in the areas of language, weaponry, warlike behavior, and headdress. This new cultural evolution marked the final development of the Taino culture.

Training to become warriors began early in the *Caribe* culture. Male warriors would cut their children with sharp animal teeth and later rub pepper or some irritating substance into the wound so that their children would learn to tolerate pain. The male Caribs would carry these ritualistic scars for life as testimony to their bravery. They would also paint black rings around their eyes as a way of intimidating their victims.

The Caribs continued their assault on Hispaniola well after the Spanish colonization began in the 16th century, and were able to maintain their independence for almost 200 hundred years. During this time, the Tainos were systematically exterminated due to the harsh treatment, slavery, and diseases they had contracted from the Europeans. When the Spaniards conquered the larger islands, the Caribs abandoned the larger islands for the smaller islands like St. Vincents, St. Lucia and others.

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SOCIO-POLITICAL DIVISION

Social Structure

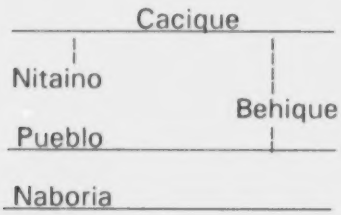
Although there was no class distinction in the Taino culture, there did exist a social hierarchy and observable differences within the social order, based on the type of occupation held within the social structure. Two principal groups can be identified within the Taino culture: the leader or chief, and the workers. It was the leader's job to provide occupational direction and leadership while the workers saw to it that the job got done. The workers were directly linked to the actual production process.

By the time Columbus reached the New World, the island of Haiti or Quisqueya had already been divided into five regions called *cacicazgos.* Each region was governed by a *cacique*. His subordinates (*nitaínos*) exercised less power but were important nonetheless. The cacique exercised great power over every aspect of community life and was highly respected.

Cacique

The political, social, and religious organizations and activities essentially revolved around the cacique. Although the cacique could and oftentimes would consult with his nitainos, he had total and absolute power over his community. His mandates were blindly obeyed by the community during times of peace and especially during times of war. The role and position of the cacique was one of tribal lineage transmitted by the mother. When the cacique died, it was not his first-born who would inherit the role of cacique but rather the first son of his oldest living sister.

Aside from the cacique and the general population, there were three well-defined groups within the populace: the *nitaínos*, the *behiques*, and the *naborias*. The Taino social structure could be viewed as depicted below:



Behique

The behiques fulfilled a very important role in the indigenous society. These were the designated witchdoctors whose activities were directly delegated by the cacique himself. In instances where the cacique exercised all the political and magical powers of the community, the behique's role was reduced to that of dispensing medical advice and remedies. Nonetheless, as behique, he continued to enjoy an elevated position of respect and authority. One could say that, after the cacique, the behique was the second most powerful position in the community. His duties included the organization of the church, transmission of tribal traditions, education of the cacique's children, advising the cacique, and healing the sick. The behique was also shrouded in an aura of mystery and supernatural powers that caused people to fear and respect him.

The existence of the behique role indicates a higher level of societal development in that it marks a departure from preoccupation with mere subsistence (and all that goes along with its production) to the development of a higher spiritual expression.

Nitaino

The nitaino also enjoyed an elevated position within the indigenous social hierarchy. He answered only to the cacique. He administered and governed certain designated regions independent of the cacique. According to Bartolomé de las Casas, although the nitainos governed their respective territories, they nevertheless heeded the cacique's call for war or peace.

Naboria

The next category consisted of a serving class (part of the general population) directly involved with the production and delivery of goods and services. It is believed that these servants were descendants of a much older population, perhaps the Igneri, who had been subjugated by the Tainos. This division of labor within the community, all working collectively and cohesively for the common good, fostered a social hierarchy with the cacique and nitainos on one side, and the naborias and general population on the other. All of its members benefitted from the goods and services.

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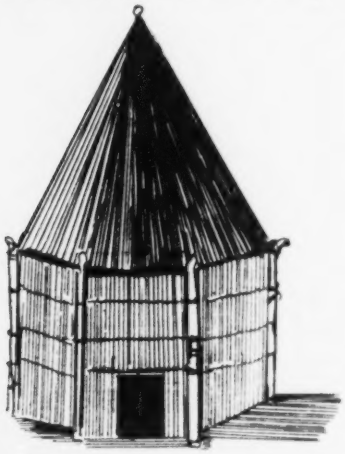
Women

The indigenous women occupied a very important role in the Taino society. They held important positions and participated in various activities having to do with tribal duties. Occasionally, women rose to the status of cacique of their village but did not actively engage in battle or warlike activities.

Men and women together engaged in similar activities although certain other activities were delegated according to sex. Women, for example, were responsible for knitting hammocks and fishing nets as well as roof-top hut construction. They also made baskets of all kinds and of varying sizes. Hunting and fishing, however, were strictly the man's domain.

In general, notwithstanding the political divisions of the island, all the Taino Indians spoke a common language, shared similar customs, and generally lived in peace. The divisions stemmed from the need to compartmentalize and simplify administrative tasks.



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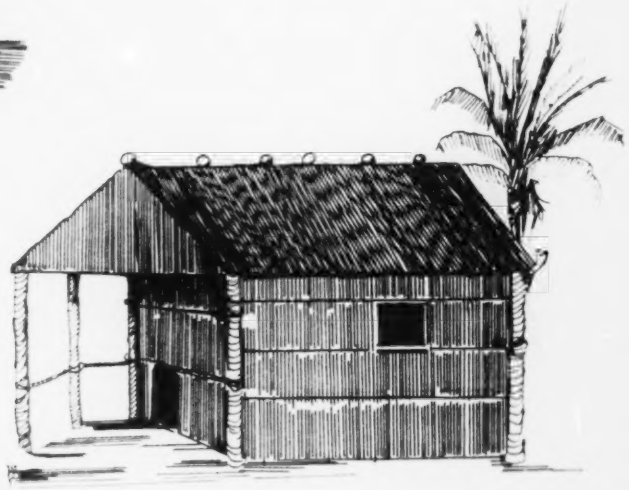

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CACIQUES AND *CACICAZGOS* AT THE END OF THE 1400'S

Below is a list of the principal caciques who governed at the time of the Spanish arrival:

Cacique	Cacicazgo
Guarionex	Maguá
Guacanagarix	Marién
Caonabo	Maguana
Bohechío	Jaragua
Cayacoa	Higüey

Cacicazgo of Maguá

This cacicazgo, located in the northeast and governed by the cacique Guarionex, was, according to Bartolomé de Las Casas, "the largest and best part of the entire island". The principal city, Guarícano, home to Guarionex, was called by Colón *La Vega Real* because of its splendid plains. The abundance of gold in the region converted Maguá into a thriving and key region that rewarded the Spaniards with handsome dividends. Within this cacicazgo region there were other smaller or subordinate areas called *nitainatos* which included Moca, Samaná, Cotuí, Macorix, Cibao and Maimón.

Cacicazgo of Marién

Marién was governed by the controversial Guacanagarix. This cacicazgo shared a common coast with Maguá along the northern coast and extended all the way to the west. Guacanagarix lived in the principal city of Guarico and was the first cacique to have direct contact with the invading Spaniards. During that first encounter, it is believed that Guaranagarix passively submitted himself to the newcomers. The subordinate areas of Marién included Guayubín, Haití, Dajabón, Bainoa and Cuaba. Further subdivisions include Montecristi, Isabela, Estero Hondo, Cabo Haitano, and Margot.

Cacicazgo of Maguana

Maguana was situated in the south and presided over by the heroic Caonabo. Its capital was called Maguano (a typical indigenous name) by the Indians and was later changed to Maguana by the Spaniards. Subordinate cacicazgos included Azua, Baní, Bánica, Nizao, Laguna and others which altogether totaled twenty-four. The ports of Maguana were considered the island's most extensive and most protected. Among them, we find Puerto Viejo, Las Calderas, Palenque, Najayo, Ozama and Hermoso or Escondido.

24

Cacicazgo Xaragua o Jaragua

The cacicazgo of Xaragua was the most important as well as the largest and most densely populated. It included the entire eastern seaboard and southeastern region. Its capital, also called Xaragua, was located in an area later colonized by the French and known as Puerto Principe. Xaragua was presided over by Cacique Bohechío, an elderly and venerated leader respected for his intelligence and skills at negotiations which were skillfully demonstrated in his dealings with the Spanish. He was successful in convincing Bartolomé Colón that paying tribute to the Spanish in gold would not be possible, since it was a product unavailable to them. They would instead provide alternate compensation in cotton and casabe, their chief product. He was succeeded after death by his sister Anacoana. Among the numerous nitainatos of his cacicazgo were Barahona, Yaquimo, Bahoruco, Neiva, Yaguana and Samaniyes.

Cacicazgo of Higüey

The cacicazgo of Higüey occupied the extensive southeastern plains of the island. The cacique Cayacoa was known for his bravery and militaristic propensity. He was succeeded as cacique of Higüey by his wife, who later converted to Christianity and was baptized with the new name, Inés de Cayacoa.

The inhabitants of the cacicazgo de Higüey tended to be warlike in character as a result of the constant invasions from the Caribs and others from neighboring islands. Some of the nitainatos of Higüey included Boya, Dicayagua, Cayacoa and the small island of Saona which was rich in *jutías*, a small mammal important to the indigenous diet.

CUSTOMS

By the time the Spaniards arrived, the Tainos constituted the majority in Quisqueya (or Haiti) as well as in the Greater Antilles.

Physical Characteristics

In general, the Tainos tended to have a small but well-developed stature, coppertone skin color, and dark expressive eyes. Their hair was black and straight, relatively long yet always trimmed and well groomed. They tended to have little body hair and what hair they did have was usually plucked away or removed, especially from the face or other parts of the body. The face was relatively wide with pronounced cheek bones and medium thick lips. They believed that a high inclined forehead was aesthetically attractive and desirable. To achieve this, they would alter the shape of their child's forehead by tightening a band of cloth around the head shortly after giving birth.

They were extremely clean and hygienic. The Spaniards were amazed by the number of times the Taino Indians would frequent the local rivers and creeks. The Taino woman's beauty has been chronicled by many of the principal Spanish writers of the time, and is responsible for much of the intermarriages and mixing of the two races since the beginning of the Spanish colonization.

The married Indian women and the caciques wore an apron-like outfit made of cloth, called *nagua* . All others wore no clothing probably due to the heat.

The Tainos would frequently paint their bodies for religious or ceremonial occasions. They used the *bixa (achiote)* plant, which yielded a red pigment, in conjunction with the juices of the custard apple or *jugo de jagua* which not only allowed them to decorate their bodies but also acted as a repellent against mosquito bites. They would outline colorful (usually black, red or white) geometric shapes all over their bodies and would also use plants and minerals to add the finishing touches. The Tainos would also employ a variety of ornaments like necklaces and bracelets made of seashells, gold, stone, clay, bone and even cotton which were worn around the neck, knees, ankles and arms for the purpose of embellishment. The caciques were distinguished by their ornamental headdress, usually made of plumage, and the gold-encrusted medallion worn around the neck (called the *guanín)*, which symbolized his authority as a chief. The cacique sat on a special bench made of wood or stone known as a *dujo*.

Economic Activities

Agriculture, the principal economic activity of the Taino Indians, was fairly primitive at the time. Through several technical advances including the development of new farming equipment, the Tainos were able to increase their level of farming productivity. As a result, class differentiation between the workers began to develop. The increase in productivity shifted the focus away from farming and subsistence, and allowed them to develop other areas of interest like artisanship.

Some of the technical innovations employed by the Tainos include:

1) ground clearing of bushes and brambles by burning which took advantage of the fertilizing action by absorbing the burnt remains into the soil;

2) an irrigation system which allowed for the watering of land where water and rainfall were scarce. This system of irrigation allowed for a certain amount of control over natural forces otherwise unavailable, with little extra effort; and

3) soil-turning which provided both fertilization and aeration of the soil.

The agricultural instruments employed included the hoe and the axe or fanned-out hatchet. *Maize* and *yuca* were the principal crops. Maize was eaten tender, raw or baked. With yuca, they used a procedure, still used today, to extricate the root from which they were able to make *casabi* which today we call *casabe*. The casabe has a grain-like quality similar to cornmeal. The yuca was cultivated in large, centrally-located plantations called *conucos*. Conucos were very small farms or plantations often given by their masters to their slaves to cultivate for themselves. The women and children tended the crops. There were several varieties of yuca. Many were bitter and poisonous, and could not be eaten even after boiling. Given the scarcity of bread and flour, interest in the yuca plant grew enormously after the arrival of the Spaniards. The Spaniards were forced to come up with creative ways of consuming the bread-like substance. Other indigenous crops included the *batata, yautía, boniato, lerenes,* and the *guayiga,* all of which were consumed baked or boiled.

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Other known types of fruits and vegetation found around the conucos include the avocado, guava, *caimito*, etc. Also cultivated were the *auyama, caimoní* and a species of the *frijol* bean known as the *guacanol*. Peanuts were often used with the casabe to enhance its flavor. Salt was never used as a seasoning; in its place, they used pepper. Also grown were pineapple, *bija*, *jagua* and the *cohoba*, which was used as a hallucinogen during their rituals. Other important non-consumable crops include tobacco, which was ground into a powder, then inhaled through the nose during their magic/religious ceremonies, or by burning the leaf, which was first rolled and shaped similar to a cigar or cigarette, called *tubano*.

Hunting

For hunting, they used bows and arrows as well as traps. They hunted for *jutías, curíes, quemíes* and *mohíes,* which were gnawers, but whose meat was considered a delicacy. They also hunted iguanas and snakes, which were generally reserved for the cacique during ceremonial occasions and consumed with delight because of their delicate flavor. The hunting of birds was left to the youngsters whose youthfulness and agility allowed them to climb trees and trap doves, parrots, and ducks.

Fishing

There were numerous places on the island to go fishing. They used nets and fishing rods made from fish bones to catch the *jureles, pardos,* and *dorados* from their simple canoes. They were successful in trapping *robalos, dahos* or *dajaos, zajes* or *zagos, diahacas* or *viajacas, camarones* and *jaibas.*

They used harpoons to hunt the manatees which were abundant along the coastline of Haiti or Quisqueya. At times, they used a fish called the *rémora* to attract other larger fish. The *rémora* attached itself to the belly of larger fish and from this vantage point consumed any remnants of food not eaten by the larger fish. These fish could usually be found attached to the underbellies of sharks and turtles. The Tainos raised them in their own tanks. Superstition did not allow them to eat turtles but they ingested turtle eggs found abandoned in the sand.

The Taino tied a strong string or cord, usually made of cotton, to the fin of the *rémora*. When it detected the presence of a larger fish, the *rémora* was immediately released where it soon attached itself to its belly. By reeling in the *rémora*, the Taino now had two fish where previously there was one. Each fisherman could easily manage up to fifteen strings. Within a short period of time, the canoe was brimming with fish. There is also strong evidence that the Taino consumed insects and spiders.

The design and construction of sturdy canoes that could withstand the difficult and, at times, treacherous waters along the island's coast was a specialized craft known only to a few. Boat construction was also very time consuming. They were constructed from the trunk of a single tree, usually mahogany, which was hollowed out by using sharp stones or rocks. The canoes, once finished, could carry up to 150 men. They were propelled by oars and could travel at very high speeds.

RELIGION

The Taino Indians were an extremely religious group. Everyone shared a common religious ideology. They believed in a life after death which, they felt, was not too distinct from life here on earth. It is for this reason that the dead were buried with food, water, and their most valuable possessions, including their weapons and jewelry.

The Tainos also believed in a host of superior beings, represented on small figurines usually carved in wood or etched in stone, called *cemíes*. These *cemíes* symbolized supernatural powers. They helped provide a religious explanation to the world's origin or man's eventual destiny. These "explanations" seemed more mythological than religious at times, yet proved very beneficial by providing a type of paradigm which supported and encouraged tribal unity and cooperation, division of labor, and the institutionalization and acceptance of a hierarchy. This common base of traditions and beliefs helped to foster greater tribal cohesion.

They worshiped the "gran cacique del turey" (great cacique of the sky), also known as *Louquo*, who would compensate the "good" after death by providing them with an eternal hereafter filled with delights and comfort. They believed in purgatory or a hell which they called *caibai*. They believed in an immortal being, invisible to mortals, who lived in the heavens. This being had a mother but no father. It was called *Yocahu, Vahua* or *Maorocoti*, and the mother was known as *Atabey* or *Atabey Yermoso, Guacar, Apito* and *Zuimaco*. These titles or names were very specific and had a particular meaning. *Yocahu*, for instance, signified donator of the yuca; *Vahua* or *Bagua* meant the sea; *Maorocoti*, without grandfather or origin; and *Atabey*, goddess of fertilty.

The god of evil was represented by *Jurakán* or *Juracán*. According to the Indians, this deity dwelled in the islands of the Lesser Antilles, where their arch enemies, the Caribes, also lived. Legend has it that *Juracán* would demonstrate his anger and discontent by sending fierce winds and violent storms in the direction of the larger islands of the Greater Antilles (which included Borinquen, Haití or Quisqueya, and Cubanacán) in an effort to destroy the towns and cultivation. The word "hurricane" is derived from the word *Juracán*. It was also believed that *Juracán* was responsible for women's sterility, battle losses, or the behique's loss of reputation.

The Taino people quite often lost faith in the behique who demonstrated little or no control over his magic or natural phenomena. Illnesses were perceived to come about as a result of disobedience or caused by *maboyas,* lesser demonic extensions of *Juracán*. When someone became ill, the Tainos prayed to the *cemíes* who represented the spirits of their ancestors, who would then intercede between Yocahu or Louquo. In some cases, the *cemíes* represented ancient caciques who were greatly loved and admired.

The religious Taino customs and traditions were kept fairly simple, and demonstrated a close and intimate relationship between nature and the gods.

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RELIGIOUS RITES AND RECREATIONAL ACTIVITIES

Despite the great influence exercised by the behiques or butíos over the general population, the cacique held the final word over matters of war and religion. For the most part, the cacique governed unchallenged over all matters relating to religion. The cacique also had his own *cemí* whom he worshipped, separate and distinct from the general population.

Much of the Indians' recreational activities were essentially religious in nature. Of these activities, two in particular, the *cohoba* and the *areito,* necessitate further elaboration.

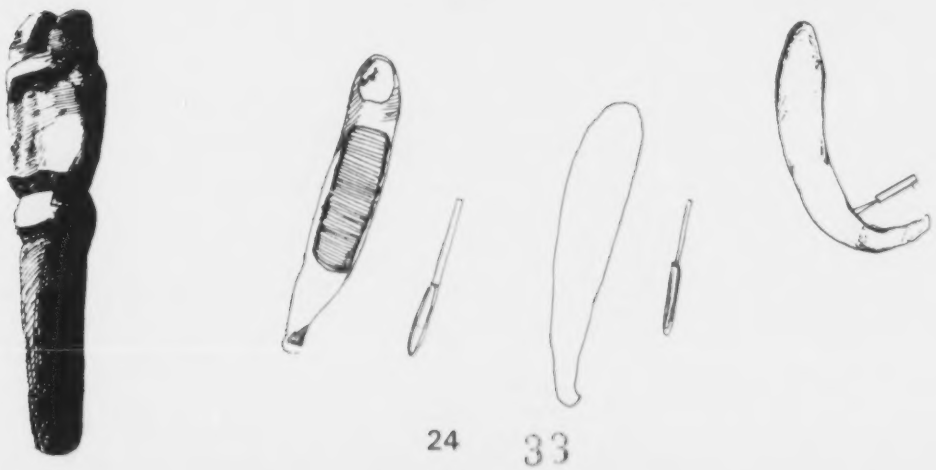
The Cohoba

The *cohoba* was the most important religious ritual, reserved only for the most important members of the community, although a similar ritual was used by the behique to heal the sick. During the *cohoba,* the cacique (the most prominent guest) tried to establish direct communication with the gods. In preparation for the *cohoba*, the cacique fasted for several days. During the resulting trance-like state induced by this fast, every statement uttered by the cacique was perceived as a direct message from the gods.

The Areito

The *areito* was much more a cultural and religious celebration and manifestation which held a festive or recreational tone. It had various implications ranging from amorous and friendly to mystical and even warlike.

The festivities were usually held in the *batey* or central plaza, where everyone in the community was encouraged to participate. An *areito* might be held to celebrate a visit from the neighboring cacique, a successful harvest year, or a victory in war. Several musical instruments such as the tambor (made from a hollow trunk, called the *atabal)*, the *güiro*, the *flauta*, and, of course, the *maracas* were used.



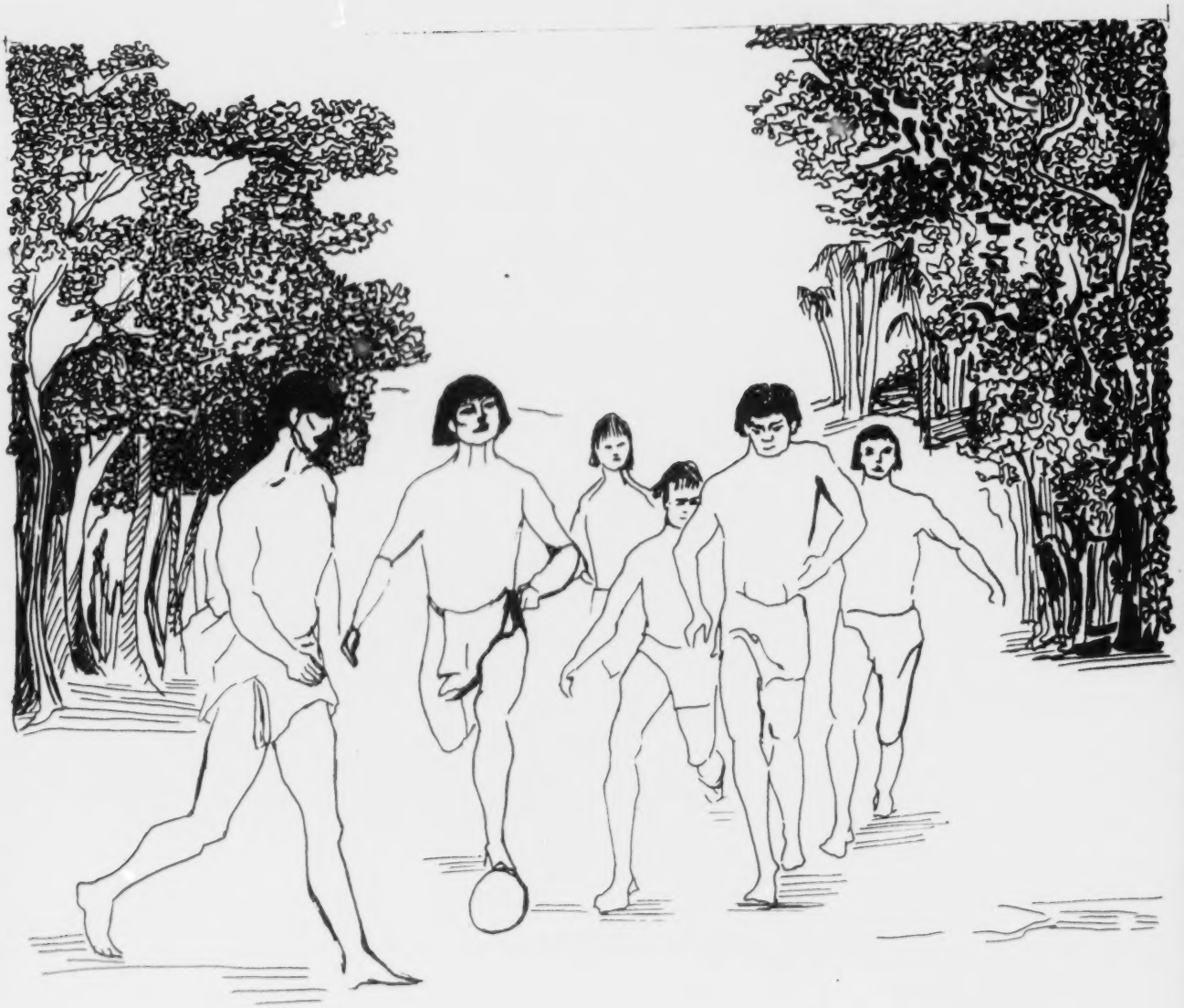
LITERATURE

The religious and recreational ceremonies served a variety of functions. These activities helped to strengthen social ties among families, groups, and political clans. They also served the purpose of providing a common vehicle for the transmission of societal teachings, beliefs, and culture. Much of their myths, cultural customs, and traditions were handed down from generation to generation by word of mouth or oral tradition. In the absence of any written literature, this was an efficient manner of conveying their own history and culture. This information was organized into predetermined verses which were sung, always in the same way, for the sake of consistency and constancy. What the children of today learn in their history books, the Taino children learned during their areitos and religious rituals.

HOBBIES AND SPORTS

There was usually one, and sometimes several, *bateyes* or plazas in each village. They were either bordered by stoned pavements or entirely paved in stone. The areitos were often held in the batey. The batey was also used to play ballgames. The Indians would use a large ball made from fruit resins extracted from the rubber tree called *copey*. It was through this play activity that the Spaniards first learned of the alternative uses of rubber. The game was played between two teams by tossing a ball back and forth. Once the ball was tossed and in play, the hands could no longer touch the ball. Only the head, shoulders, elbows, chest, hips and thighs could return the ball.

Whichever team failed to return the ball or allowed the ball to strike the ground lost a point. The team with the least number of points at the end of the game was declared the winner. Apparently the players also used a ceremonial club or sash, in some cases made of stone, as a way of hitting for distance and power. Each team had anywhere from twenty to thirty players. The teams were usually composed of players from the same village, although a team from one village sometimes played a team composed of players from other villages.



LANGUAGE

Despite the fact that many historians like Frank Moya Pons and Jacinto Gimbernand are in agreement that the natives of Hispaniola (aside from sharing the same religious beliefs) spoke a common language, it is not known with any degree of scientific certainty whether two or three languages or dialects were spoken.

According to historians and researchers of the Indies, the language spoken by the Indians had a common origin, Arawak. In the Antilles, for instance, different dialects came about. For example, the Igneri dialect was different from the Taino dialect, as were the Ciguayo and Macorix dialects.

In his research, Ramón Pané made reference to the following statement: "The Admiral informs me that the Province of Magdalena or Macorix had a distinct language from each other and not spoken throughout the land. But if I were to spend time with the principal cacique called Guarionex, a gentleman with a large following, his language is spoken by everyone..." (Pané, Fray Ramón, *Relaciones acerca de las antigüedades de los indios*, Ed. Siglo XXI, Mexico, 1974, p.47)

Fray Bartolomé de las Casas made the following statement in his work *Apologética Historia:* "Three distinct languages were spoken on this island not understood by all. One was spoken by the people whom we shall call the *Macorix de Abajo* and the other neighboring language was spoken by the people we know as the *Macorix de Arriba*. The third language was felt to be more sweet sounding, copiously rich in vocabulary and elegant language, and one that was universally used throughout the island. The latter, which was richer in all its aspects, as previously explained, was spoken by the people of Xaragua."

The Arawak language, of which little is known, is spoken among various tribes in areas dispersed throughout Central and South America in a variety of dialects.

The natives of the Greater Antilles, also known as the Tainos, were inhabitants of those islands before and after the arrival of the Spaniards. The word "taino" in their language signifies "peace," "the noble" and/or "benevolent ones."

THE SPANISH COLONIZATION

HISTORICAL NARRATIVE OF CHRISTOPHER COLUMBUS

Very little is known about young Christopher Columbus although it is affirmed that he was born in Genoa, Italy in 1455 and that he lived there until the age of 22. Later he joined the family business to become a dealer of wools and a bartender in his father's (Domenico Columbus) tavern.

In 1501, Columbus claims to have had 40 years of accumulated sailing and navigational experience which, if we choose to believe him, would imply that he started sailing at the age of 10. No one fully understands his rationale for abandoning his native Italy and travelling north to Lisbon in his quest to seek out Portuguese navigators well known at the time for their expertise as sailors.

We do know that between 1476 and 1479 he met and married Felipa Moniz with whom he had his one and only son, Diego, who was born, according to one estimate, one year after he wed.

As a young sailor, Columbus traveled extensively to various European seaports, and demonstrated keen interest in cartography (map-making). He became devoted to his new interest and was determined to find a new and more direct route from Europe to the land of spices, India.

Given the fact that the world was round and not flat, as many feared and theorized at the time, Columbus felt that by traveling west (via the Atlantic Ocean) he would eventually reach India.

Columbus failed at his first negotiating attempt with Spain's royal family, due to his outlandish and exorbitant petitions and stipulations. He succeeded in upsetting both the King and Queen. Through the intervention of some allies, who exercised great influence over the Queen, Columbus was finally able to obtain what he had originally requested. Consequently, on April 17, 1492 the **Stipulations of Santa Fe** were signed into law, bestowing upon Columbus the title of Admiral of the Spanish Navy, and recognizing him as Viceroy and Governor of any land discovered by him. With this signing, preparations for his voyage were officially under way.

On August 3, 1492, Columbus weighed anchor from the port of Palos, Spain with three small ships called the *Niña*, the *Pinta*, and the *Santa María*. Christopher Columbus was captain of the Santa María and commander of the entire expedition.

It is necessary at this juncture to emphasize that the agreement reached between Columbus and the Spanish Royalty was primarily for economic and expansionist motives. The missionary aspect came later, as a troublesome burden or duty imposed by Pope Alexander the Sixth.

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When Christopher Columbus finally launched his voyage in search of a new and shorter route to India, he could not have imagined the far-reaching historical consequences such an undertaking would later have on Europe and the world. It marks one of the most important events in the history of humankind.

After crossing the Atlantic Ocean, on October 12, 1492 Columbus and his crew explored an island of the Bahamas region known to the indigenous population as *Guanahaní*. Columbus immediately baptized and renamed this island *San Salvador*.

This date marks the first of many new discoveries in the Americas. Columbus continued traveling and exploring for an additional 60 days before encountering a cluster of several larger islands. He mistakenly believed that these islands were part of India and consequently called its inhabitants *Indians*.

On December 5, 1492, Columbus arrived on an island which the aborigines called *Haiti*, later renamed *Hispaniola* by the Spaniards. Columbus continued to sail along its northern coast for approximately 30 days. He sailed along the coast through what today is known as *Cabo San Nicolás* until he reached *Bahía de Samaná*.

While exploring parts of the northern coast one Christmas day, his largest ship, the Santa María, was shipwrecked. Columbus ordered that its remains be converted into a fort which he baptized with the name *Navidad* in remembrance of the day on which his ship was destroyed in 1492.

On another occasion, while sailing along the Samaná coast, Columbus' crew viciously attacked the native inhabitants. In retaliation, the aborigines counterattacked with bows and arrows. For this reason Columbus baptized and renamed the Bahía de Samaná, *El Golfo de las Flechas* (The Gulf of Arrows).

Columbus returned to Spain after completing his exploration of the northern coast of Hispaniola. He received a hero's welcome from King Ferdinand and Queen Isabela. The title of *Admiral of the High Seas* was bestowed upon him by King Ferdinand himself. As proof of his adventures, Columbus brought back several items including rare birds, cotton, gold nuggets, fruits, and Indian artifacts never seen before in Spain. The news of Columbus' astonishing trip and discoveries took many by surprise in Europe.

In September of 1493, Columbus set sail once again and headed west. During this trip, he commanded 17 ships and more than a thousand men as he set out to explore other islands. He quickly established a Spanish colony in Hispaniola, one of the largest islands he had discovered, and called it *La Isabela* in honor of Queen Isabella of Spain. Columbus later returned to the Americas in 1498 and in 1502.

In retaliation for the harsh treatment under his command, Columbus' crew later mutinied and turned against the once popular captain and Spanish hero. Even after four expeditions to the west, Columbus insisted on having found a new route to India, when in reality he had inadvertently found what would later be known as the Americas. Christopher Columbus died on May 20, 1506, in Valladolid, Spain.

His remains were transferred three years later by deposition of the then Governor of the Indies, his son, Diego Columbus, to the *Cartuja de las Cuevas de Sevilla*. There they remained for a short time until they were later exhumed and brought to the *Catedral de Santo Domingo*. His remains lay buried there until October of 1992, when the government of the Dominican Republic authorized the transfer of the remains to the site of a lighthouse erected in his honor *(El Faro a Colón)*.

IMPORTANT GOVERNORS OF HISPANIOLA DURING THE PERIOD OF COLONIZATION

One of the first and of course most notable governors of Hispaniola during its colonization was Christopher Columbus. As agreed upon in the **Stipulations of Santa Fe**, Columbus held the title of Viceroy and became Governor in perpetuity of any land he discovered in the new world. Although he held the position for a short period, Francisco Bobadilla became governor in 1500. He replaced Columbus as governor and was given all the rights and privileges that Columbus enjoyed. Although the Bobadilla regime did little to promote any real progress on the island, he is remembered for the atrocities and acts of cruelty suffered by the Indian inhabitants during his governorship.

In September of 1501, Fray Nicolás de Ovando was appointed Governor. The King immediately reinstated his governorship with all the rights and privileges previously withdrawn under the prior administration. On February 13, 1502, Ovando left San Lucar, Spain and arrived in Santo Domingo on April 15, 1502, where he immediately took control of the island. He publicly decreed the absolute and unconditional freedom of the Indians. He also made public works a priority. He began by funding the building and reconstruction of several city projects which included churches, fortresses, jails, and buildings made of brick, stone and lime. Ovando was attributed with providing the funds for painstakingly designing the city of Santo Domingo.

On October 29, 1508, King Ferdinand appointed Diego Columbus as Governor, and instructed him to provide the Indian inhabitants with fair and equitable treatment. Diego ordered the construction of the Alcázar, which remains even until this day. In 1509, Diego inherited a well-organized and prosperous community of people. Many of the gains experienced by the island people under Ovando were later reversed under the tyranny and autocratic regime imposed by Diego.

SPANISH INFLUENCE ON THE DOMINICAN CULTURE

The arrival of Christopher Columbus to the new world, particularly to Hispaniola, marked the beginning of a cultural exchange between the cultures of the old world (Europe) and the indigenous population of the Americas.

His second voyage to the new world was perhaps the most important one, at least from the perspective of the cultural exchange that would occur between the Europeans and the inhabitants of the Americas. This initial contact eventually resulted in their colonization. In fact, the first "American" colony of Spain in the western hemisphere was La Isabela, on the island of Hispaniola, in 1494.

That second expedition to Hispaniola introduced mules, horses, cows, bulls, pigs, chickens, and other useful animals as well as sugar cane, seeds and other European plants to the new world. It was a true cultural exchange that took hundreds of ocean miles and many months to bridge.

The Dominican culture, as evidenced by its dress, language, cuisine, artistic expressions, elaborate celebration of traditions, customs, and way of life, shares a common thread. It is the same common thread that binds the Dominican culture to that of the colonial Spanish influence.

The Dominicans inherited the Spanish language of the conquistadors. This was perhaps the most important legacy in that it provided a common vehicle for oral and creative expressions of all kinds to take place. Santo Domingo is a country of many firsts which makes all Dominicans proud of their history.

The first city in the New World was founded in Hispaniola, along with the first Bishopric (1504), first Court of Appeals (1511), first University of Santo Tomás de Aquino known today as *Universidad Autónoma de Santo Domingo* founded in 1538, and the first Cathedral built in the 16th Century called *Basílica Santa María la Menor*. These contributions, along with the introduction of Catholicism, musical instruments, celebrations, and other key features relating to Spanish customs and traditions, greatly influence the way Dominicans think and behave.

Religion and Customs

Roman Catholicism is the religion most practiced by the Dominicans. The Catholic religion takes on a variety of forms in the Dominican Republic. The mass is a religious ceremony commonly attended. During religious celebrations church members arrive early as testament to their respect and devotion. Loyal parishioners periodically frequent the local churches to attend such functions as novenas, funerals, blessings, etc. during official or religious holidays. *Velorios* or wakes are observed by country folk. These *velorios* may, on the surface, appear religious in nature but they are also occasions for family and friends to gather and reminisce. The *velorio* takes place exactly nine days after the death occurs.

The people who attend the *velorio* are treated to an abundance of food, coffee, and other assorted beverages. In the midst of the celebration, a person is called upon to pray or chant for the eternal rest and salvation of the departed. The person designated to pray is usually accompanied by a chorus that alternates praying or chanting while the prayer rests or mingles with the audience.

Velorios for children are called *angelitos* or *baquinís*. The evening is spent in a relaxed atmosphere of traditional folksongs quite often accompanied by musical instruments known as *güiros* and *panderos*.

Cockfights

Men from the countryside are great fans of cockfighting. They usually frequent places where cockfights are being held, usually occurring on Sundays and during festive occasions.

Dance

The dance party or *fiesta* constitutes a major diversion for both men and women. Social and economic differences often disappear as men and women from all walks of life come together for the purpose of partying and dancing. The simple beating of the *tambora* drum or pull of the melodic accordion is more than enough to bring together the neighborhood folks. The *merengue* is the dance most preferred by the majority of Dominicans.

In the countryside, dances and festive gatherings have been known to last two to three days, particularly during religious holidays or in celebration of patron saints.

HISTORICAL ASPECT OF SPAIN DURING THE 1490'S

The beginning of the fifteenth century ushered new changes in Spain. It marked a departure from the previous feudalism during the Middle Ages and introduced an aristocratic and bourgeois society. More attention was focused on the refinement of the noble class with particular interest in the arts and literature.

The ostentatious display of elaborate dress and jewelry was in fashion. The emerging bourgeois class enjoyed a life of luxury as evidenced by their dress, food, and entertainment. The bourgeois sought to emulate the aristocracy by placing greater emphasis on life's pleasures. Social activities (such as games, tournaments, etc.) were opportunities for the pompous display of their wealth and self-aggrandizement.

The majority of the Spanish population, on the other hand, lived in squalor and poverty. This division of class promoted a resentment towards the aristocracy that led to disturbances and revolts for many years. Consequently, these social upheavals debilitated the national economy as well as the governing powers of the Spanish monarchs.

During this same time period, Europe was experiencing a kind of rediscovery or rebirth also known as the Renaissance. In Spain, for instance, literature returned to its more classical roots, giving the Spanish a new vision of themselves and the world around them. A host of literary works included popular romances, popular theater with satiric themes, and novelesque romances emphasizing a love of nature. In prose, novels of chivalry predominated, the most famous of which was *El Amadís de Gaula*. In the theatre, the most famous works were *La Celestina*, written by Fernando de Rojas, and *Églogas de Plácido y Victoriano*, by Juan de la Encina.

INTRODUCTION OF THE AFRICANS

INTRODUCTION OF THE AFRICANS IN THE CARIBBEAN

The indigenous population of the island of Hispaniola diminished from the moment Columbus arrived on the island. The entire population of a peaceful and gentle people was eliminated in an effort to satisfy the Spanish thirst for gold. As the gold reserves were depleted, the few remaining Indians rebelled against the Spanish injustices. These revolts against the invaders lasted many years. Many Indians died struggling for their freedom. Those that survived became slaves. The inhuman conditions that existed caused much suffering, sickness, and death. In order to replace this indigenous workforce and continue exploiting the natural resources, the Europeans introduced the African slaves. The introduction of slavery had a major long-term social, cultural, and economic impact on the island.

At the beginning of the XVI century, the Spanish Crown gave its approval to the trading of slaves. The European powers, including Spain, brought the African slaves directly to the New World. Slaves were an integral and necessary component to the growing economy of the recently-established colonies. The table below depicts the African country of origin of the slaves brought to the Caribbean:

Jelofes:	from Senegal
Mandingos:	from Sudan
Mendis:	from Sierra Leone
Yorubas:	from Guinea
Congos:	from the Congo River region

These men and women were forced to abandon their country to satisfy the wishes and needs of others. They were not allowed to bring any tangible remnants of their rich cultural heritage. They could only bring the knowledge stored in their minds and the feelings carried in their hearts.

The slave trade in the Caribbean after 1520 grew enormously due to the following reasons:

a) The reduction of the indigenous workforce.

b) The depletion of the gold reserves leading to the shift from a mining economy to a sugar economy.

c) The large investments made by the rich of that era into the planting and harvest of sugar cane.

d) The growth of cattle breeding and agriculture around the sugar cane plantations.

The sugar economy relied heavily on the use of African slaves who were grossly mistreated. Although the slaves were greatly exploited, they were not as brutally treated as the Indians because the slave owners considered their slaves an investment that had to render a profit.

The sugar mill constituted both a plantation and an industry. In 1548, there were more than 35 sugar mills on the island, some of which had as many as 900 slaves. During this period, the slave population numbered more than 12,000 as compared to a white population of less than 5,000. By the year 1568, the slave population had risen to 20,000 due to the increase in slave trade that continued throughout the 16th century.

In 1586, more than half of the slave population had perished due to an epidemic that swept the island after the invasion by the privateer Francis Drake. The lack of slave manpower brought about the decline of the sugar mill industry.

As the slave population dwindled and the demands of the sugar industry could not be met in Europe, the Spanish abandoned this declining industry and began to explore cattle ranching. The cattle herders found a favorable market in Spain for the sale of leather and hides. Cattle ranches provided the island with a new economic base and eventually led to the development of an agricultural rather than an industrial society.

By the year 1606, only 9,648 slaves remained. Of these, 800 worked in the sugar mills, 88 toiled as domestic workers, and the rest worked on cattle ranches and ginger, *yuca*, and corn farms.

THE STRUGGLE OF THE AFRICAN SLAVES IN SANTO DOMINGO

Since the Spanish population was limited, it became increasingly more difficult to exercise absolute control over the slaves and, as a result, the latter managed to continue escaping. Some of the slaves came from tribes known for their fierce pride and arrogance, and these refused to be mistreated. Others resisted being treated like beasts of burden. The fact that many of the slaves shared a common language contributed to the conspiracy that led to the first slave uprising in December of 1522 at the sugar mills of Admiral Diego Columbus. Although this uprising was quickly suppressed, the slaves continued rebelling. The group of slaves that most distinguished itself was led by Juan Vaquero. This group consisted of 150 slaves that roamed the southern regions, attacking any Spaniards that they encountered. In 1537, it was estimated that more than 3,000 slaves had rebelled in the *Río San Juan* y *Nagua* region. Some believed this number to be closer to 7,000. These groups came to be known as "cimarrons" and were organized in small units with their own social and economic structures.

As time passed, fear among the white population grew as they realized that the numerically superior slave population could eventually gain control. Another group of cimarrons, under the leadership of Diego de Guzmán, attacked the town of San Juan de la Maguana, leaving behind a dead Spaniard and the sugar mill ablaze. The slave uprising culminated in the capture of a black leader by the name of Lemba who, with a following of more than 160 persons, had been leading a rebellion in the Higuey region for more than fifteen years.

Despite the restlessness among the people, the merchants in Santo Domingo continued exporting sugar to Spain. According to information gathered from the Spanish archives of that period, 803 ships loaded with sugar, leather, and other products sailed for Spain between 1536 and 1565.

Liberation of the slaves

The abolition of slavery on the island of Santo Domingo is directly related to the following factors:

a) The success of the French Revolution in 1789 which inspired the desire for freedom in all the colonies of the Americas.

b) The invasion of the eastern part of the island of Santo Domingo in 1801 by Toussaint Louverture who proceeded to announce the end of slavery.

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c) Laws passed in England in 1807 that banned the slave trade.

d) The signing of a document by Spain in 1817 that declared the elimination of the slave trade.

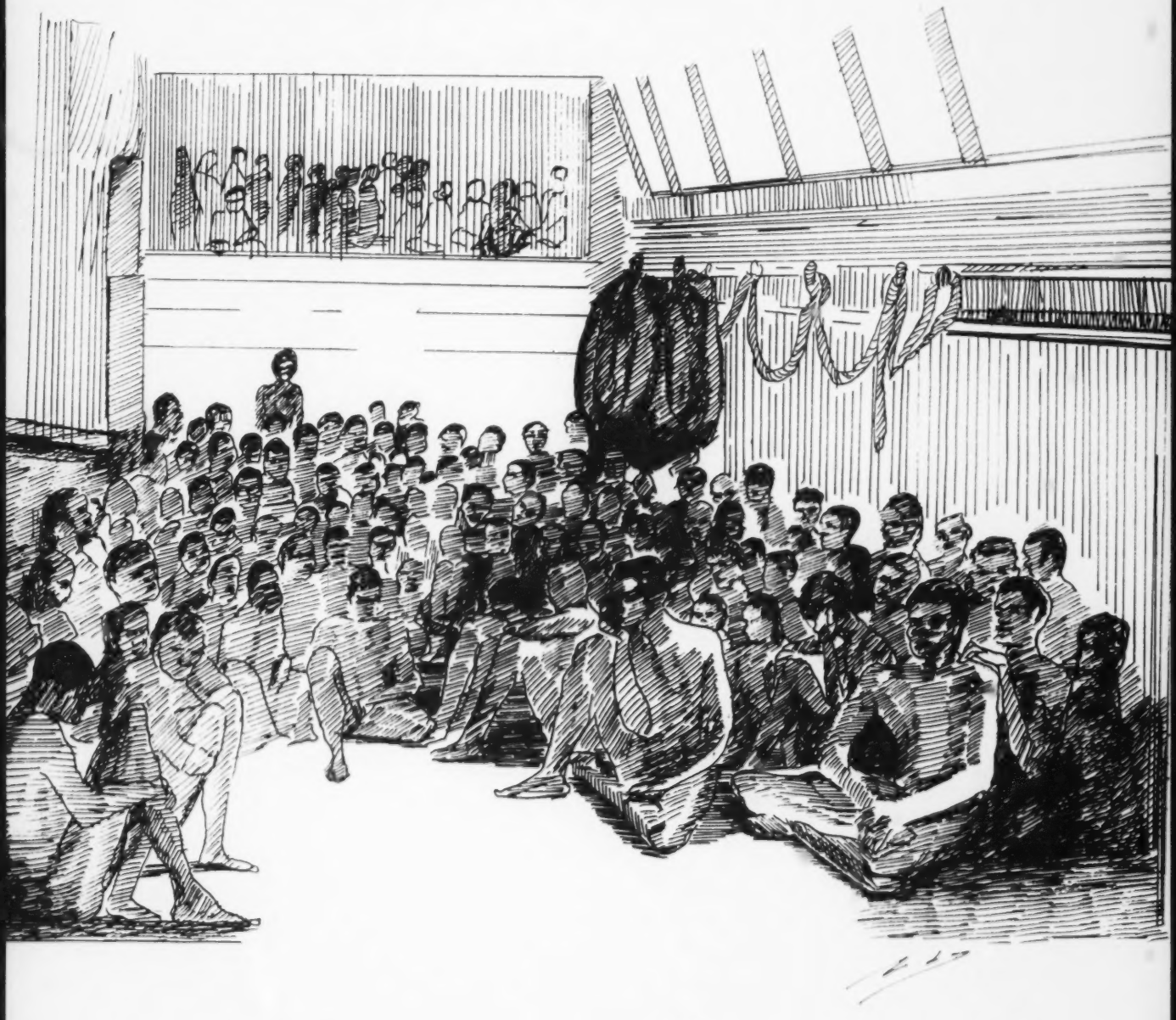
e) The miscegenation of the island inhabitants.

In 1803, General Victor Manuel Leclerc, Napoleon's brother-in-law, became the island's governor and reinstituted slavery. The abolition of slavery proclaimed by Toussaint Louverture was reversed. Not until 1822, when Boyer undertook the Haitian invasion of Dominican territory, was slavery once again abolished.

In 1844, the separatist movement finally did away with slavery on the island. On July 17, 1844 the Central Governing Board decreed that: "slavery is contrary to natural freedom, contrary to eternal principles of religion, reason, and sound politics." It also decreed that: "The introduction of slaves on the territory of the republic is absolutely prohibited, and any slaves that land in the Dominican Republic will be considered free immediately." Finally, it stipulated that: "any citizen of the republic, with no regard for class or person, who arms ships bound for Africa to obtain slaves or who becomes involved in this shameful and inhuman activity of buying and selling them, will be considered a pirate, to be judged and punished with the death penalty." (*Enciclopedia Dominicana*, Tomo III, second edition, page 81)

The Rise of the Mestizo

Spain tried to maintain a policy of different social strata at the same time that it imposed a system of slavery on the island. The Spaniards were expected to marry among themselves, as were the Indians and the black slaves. Nonetheless, this policy did not succeed as evidenced by the increasing number of racially mixed relationships between the Spanish and the other two groups. The racial mixture on the island also produced a cultural blend of the African, the Indian, and the Spanish, thus forming the unique character of the people of the Dominican Republic.



LIFE AND CUSTOMS IN AFRICA BEFORE SLAVERY

In order to analyze the African contributions to the Dominican culture, one must understand both the African's native culture as well as the society to which they had been forcefully taken. Upon arriving in the Caribbean, they were subjected to physical and spiritual abuses. However, a new culture emerged combining the already existing creole elements with the vestiges of African culture that had survived.

Below are some aspects of the African Kumbi culture that the slaves had to leave behind.

GHANA (KUMBI)

Ghana, part of the Western Sudan, was one of the richest, most powerful, and most distinguished African empires. The ruler of the empire was called *Ghana* or "war chief." Because visitors heard the title *Ghana* so often, they began to call this country by the same name, even though its real name was Kumbi.

Lodging

The common people lived in cone-shaped huts. The rich built homes made of stone and wood. The *Ghana* or "war chief" lived in a castle decorated with paintings and sculptures.

Clothing

Long robes made of cotton, silk, or brocade were worn according to one's economic status.

Economy

The farmers grew wheat, cotton, and millet. They also bred cattle and sheep. The artisans developed masonry skills for the construction of houses. They also extracted minerals from the earth. The metal workers forged metal for the production of iron tools used for farming and for weapons employed in battle. The metal scissors unearthed by anthropologists are evidence of the level of development and civilization that was achieved. Ghana's wealth stemmed from its profitable gold trade.

Education

African children learned whatever was necessary to live and contribute to their society. They were taught to respect their people's customs and traditions. Learning took place by participating in all of the aspects of community life. Each and every day they shared responsibilities, tasks and activities with their elders. They learned about the history of their ancestors. They also learned how to identify different sicknesses among the animals. They had to understand and interpret the changes in the weather. They also learned to recognize harmful and poisonous plants.

At the age of ten, boys began to develop skills necessary for hunting, repairing tools, weaving fish nets, and preparing meats and leather. At the same age, girls accompanied their mothers, learned to select the appropriate condiments and vegetables, and prepared some simple dishes.

Food

Many vegetables and fruits common to the Caribbean were also grown in Africa. Among these were: plantains, peanuts, mangos, guavas, papayas, pineapples, avocados, oranges, corn, coconuts, and okra. Africans enjoyed an abundance of birds and fish, and sometimes ate sheep, goat, and beef. Almost all their foods were cooked using palm oil or peanut oil. They favored the use of tasty spices in their cooking. *Fufú* is a mixture of plantain and yuca that were boiled, seasoned, and pureed (thus the derivation of the word *mofongo*).

Oral Tradition

In order to pass on their history and traditions, the Africans trained griots who served as repositories of oral tradition. There were both male and female griots who were chosen for their outstanding memories. Their responsibility was to commit to memory all the important historical events, legends, proverbs, and clan stories.

Entertainment

Dancing, singing, and storytelling were the major forms of entertainment. Their themes dealt with the nature of their environment, such as:

1. Why does the sun shine?
2. Why does the moon come out at night?
3. How did the day become man's friend?
4. The woman and the tiger.
5. The turtle.
6. Anansi, the spider.

Music

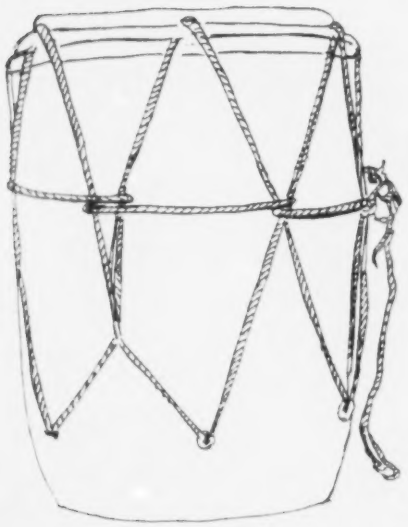
African music has distinguished itself throughout the world. Africans sang songs about war, greetings, funerals, and the virtues of their heroes. They also related important events, political issues, and even rumors through their music. Improvisation and the personal arrangement of songs were common. One outstanding aspect of African music is the use of percussion instruments such as drums and bells, and the clapping of hands. Rhythm is an integral part of African music. At times, drummers used different rhythms while playing together, creating a blend of complex rhythms.

Dance

In Africa, there existed an intimate relationship between art, dance, music, and theater. Traditional dances were accompanied by music, songs, drums, masks, and different types of headdress. Costumes reflected the different regional customs and religions. Some dances revolved around the theme of hunting, with the participants interpreting the movements of the animals. Other dances demonstrated religious beliefs or war events.

Art

Art played an integral part of African life. In Central and Western Africa, the tropical forests provided wood used in the construction of masks and sculptures as well as the production of cloth. Due to the fertile plains where the animals grazed, Eastern Africa lent itself to different displays of art such as the carving of gourds, buffalo horns, and symbolic designs on the crowns and capes worn by the rulers. In Northern Africa, bronze was used to make religious figurines.



AFRICAN INFLUENCE ON DOMINICAN CULTURE

Although the Europeans succeeded in mistreating and humiliating the African slaves, they never managed to eradicate certain aspects of their culture. As a result, the Africans strongly influenced Dominican culture through their music, art, religion, language, and cuisine.

Food

Coffee originally came from Abyssinia, a country in Africa that today is called Ethiopia. The plantain and the banana were introduced to the Caribbean by a Spanish missionary who brought them from the coasts of Africa. The breadfruit, a green vegetable with a texture similar to that of the potato, was introduced to the Americas from Africa as a source of nourishment for the slaves. The tamarind, the watermelon, and the coconut also had their roots in Africa.

The preparation and use of some of these products also originated in Africa. The *mangú*, mashed plantain with sauteed onions, is an African recipe. Wrapping the tamarind pulp in balls of sugar and making tea with tamarind leaves also reflects the influence of African cuisine.

Foods fried in coconut oil, and rice and beans cooked with coconut milk are dishes as popular in Africa as they are in the Caribbean.

Language

Many expressions commonly used in the Caribbean come directly from Africa. For example: *bemba* (lip), *bembé* (feast), *mangú* (mashed plantain), *ñame* (vegetable), *guineo* (banana), *bambú* (tree), *baquiní* (child's funeral wake), and *bachata* (party).

Music and Dance

In music, especially song and dance, the African expressed a great deal of emotion during such occasions as wars, hunting parties, and moments of celebration.

For the African, the drum was a precious instrument that appeared to have a life of its own. One of the great African contributions to contemporary music has been the elaborate rhythms produced by percussion instruments. The deplorable living conditions of the slaves gave rise to rhythms inspired by rebellion, nostalgia, oppression of the individual, and the suppression of faith.

In the music of the Dominican Republic, the African influence is evident in many artistic expressions.

Instruments

The drums called *atabales*, *palos*, and *alcahuetes* are made from tree trunks and covered on one side with cattle hide to provide greater resonance. The *palos* are long, while the *alcahuetes* are short and tubular in shape. The drums called *canutos* and *quijongos* are typical of the Cibao region.

Some other percussion instruments are the *pandero* (timbrel), which has the shape of a tambourine, and the *canoíta*, made from wood in the shape of a canoe. The musician plays the latter with a stick to produce an acute rhythm.

Dances

Traditional Dominican dances also reflect the blending of the African and the Spanish, as do the musical instruments. In some dances, the music points to a strong African influence while the movements are clearly of Spanish origin.

The *sarambo* (or *zapateo*) dance, which uses only percussion instruments, originated in Africa. In the *palos* dance, very popular throughout the country, the soloist sings followed by a chorus. This dance constitutes a religious ceremony and is danced in pairs. The man guides his steps around a woman and when he faces her he imitates her movements.

The *carabiné* dance was named after the rifle (carbine) that the Haitian soldiers carried when they were camped in the southeastern region of the country. This dance consists of two circles, one inside the other. A circle of men and a circle of women move in opposite directions allowing the change in partners. The *tumba* dance receives its name and rhythm from the African *bantu*, although its base is European. The partners dance arm in arm following a rhythmic pattern.

The *yuca* is a dance that originated in the Cibao region. Its movements resemble the preparation of the casabe. The *merengue*, the most famous Dominican dance, first appeared in the country and later became popular in the larger cities. The *pambiche*, derived from the English "Palm Beach," is a variation of the *merengue*. The pace of this dance is slower than that of the *merengue*.

The *mangulina* is another very popular folkloric dance. This dance got its name from a woman who lived in the southern region near Bani. Some other dances are the *chenche*, the *congo*, the *jacana*, and the *capitana*. All these dances came about as a result of the blending of both African and Spanish cultures.

THE *ESPAÑA BOBA* AND THE EPHEMERAL INDEPENDENCE

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THE *ESPAÑA BOBA* AND THE EPHEMERAL INDEPENDENCE

All the events that were occurring in Europe had both political and economic repercussions in the colonies. Thus, the Declaration of the Rights of Man in France in 1789 incited the mulattoes in the French part of the colony to claim equal rights. This resulted in disturbances that culminated in the victory of Toussaint Louverture and his appointment as General-in-Chief of the army of the French part of the island. Another consequence of the victory of the mulattoes was the expulsion of the French from the island.

Spain and France were again at war. The end result was the signing of the Treaty of Basle in 1795. Through this treaty, Spain was committed to cede to France its colony in Santo Domingo, among other things. When the French general commissioned by the Directorate to take possession of the Spanish colony disembarked, Toussaint Louverture, who was governing the French colony in the western part of the island, made it impossible for him to fulfill his mission. Toussaint invaded and took possession of the eastern part of the island, raising the French flag. He then returned to the western part, after entrusting the government of the eastern part to his brother, Paul Louverture, as general commander (1801).

When Napoleon Bonaparte, first Consul of France, was informed of the situation on the island, he decided to take possession of it. He prepared an army of 40,000 men commanded by his brother-in-law, General Leclerc, who took Toussaint Louverture prisoner and sent him to France, where he died in the castle of Joux.

Because of the abuses against Toussaint and the mistreatment of the blacks, a revolt erupted. The result of the revolt was the surrender of the French in the western part of the colony and the victory of Dessalines, who was named General-in-Chief. He proclaimed the independence of the French colony (western part of the island of Santo Domingo) on January 1, 1804. The new republic was called Haiti. Dessalines invaded the eastern part of the island, which was still under French domination. He intended to govern the whole island, but could not accomplish it.

In France, a ploy by Napoleon Bonaparte allowed him to take possession of the Spanish crown. In the French colony (eastern part of the island), these events brought about a sentiment of repulsion against France and some sympathy for Spain. These reactions to the events occurring in Europe resulted in the uprising called *La Reconquista* led by Juan Sánchez Ramírez. This eventually ended the French domination of the eastern part of the island, where the Spanish flag was raised again in 1809.

The historical period that started with the re-establishment of the Spanish dominance in the eastern part of the island of Santo Domingo is known as the *España Boba*. Due to the fact that Spain was still at war with France, the former devoted very little attention to the colony. This created much dissatisfaction among the colonists. Due to the precarious economic situation of his government, Sánchez Ramírez had to resort to the sale of slaves in order to pay the salaries of some government officials. This situation exacerbated the general dissatisfaction, and several slave insurrections emerged. All were uncovered and their principal leaders were executed. Sánchez Ramírez became ill and died in 1811. The terrible economic crisis continued.

All the important administrative positions in the colony were filled by Spaniards, thereby increasing the dissatisfaction among the natives. Under these circumstances, three political factions emerged: one formed by mulatto and black slaves, ex-slaves and small peasants from the north. They were in favor of the incorporation of the colony to the Republic of Haiti, which would result in the abolition of slavery. A second group, formed by oligarchs, bureaucrats and merchants, was headed by José Nuñez de Cáceres. It favored the continuation of slavery and the liberation of the colony from Spain under the aegis of *Gran Colombia*. The third group, formed by members of the high class and colonial officials, was in favor of the continuation of the colonial status.

As the situation became untenable, the group of liberal slaveholders proclaimed independence on November 30, 1821. The next day, a government junta was formed, presided by José Nuñez de Cáceres. The declaration of the free State of Spanish Haiti, under the protection of the *Gran Colombia*, marked the end of Spanish domination of the eastern part of the island. This period of the history of Santo Domingo is known as the Ephemeral Independence (*Independencia Efímera*).

On January 11, 1822 Jean Pierre Boyer, Haiti's president, sent a letter to José Nuñez de Cáceres to convince him that it was impossible to maintain two independent governments on the island. He also informed him of his intentions to unify the two governments. Nuñez de Cáceres, considering that it was almost impossible to resist, accepted Boyer's unification proposal. The emerging state, Spanish Haiti, was now under Haitian rule.

THE HAITIAN OCCUPATION

THE HAITIAN OCCUPATION

At the start of 1821, rumors circulated regarding the impending French invasion to gain control of the island. After several unsuccessful attempts, the Dominican troops proclaimed the independence of Santo Domingo on December 1, 1821.

On January 11, 1822 Jean Pierre Boyer, the president of Haiti, sent a letter to José Núñez de Cáceres, the president of Santo Domingo, in order to convince him that it would be impossible to maintain two independent governments on the island, and expressed his desire for unification of the entire island. Núñez de Cáceres agreed that he was unable to continue in his present capacity and, on January 19, he accepted Boyer's offer.

The city came under Haitian control on February 9, 1822. An army of 12,000 Haitian soldiers, under the command of General Bonnet, occupied Santo Domingo. Núñez de Cáceres surrendered the keys of the city to president Boyer at the Puerta del Conde. This event signalled the end of Spanish colonialism and the beginning of Haitian domination which was to last some 22 years.

The Haitian domination also brought about a socio-cultural unification and produced what later became known during the 19th century as the Dominican Society. Numerous reasons are given to explain the causes of the Haitian occupation. These very same reasons are also given to explain the situation that Boyer inherited in Haiti. He came to be known as the "Unifier of Santo Domingo" for his success in unifying the north and south of Haiti, as well as Haiti with the rest of the island.

Boyer's occupation was the third invasion that had come from Haiti. This invasion, however, resulted in no bloodshed, and was passively accepted by the Dominican people. Their immediate surrender may have been due to the feeling of terror engendered by previous Haitian invasions and the superiority of Boyer's forces. Such passivity on the part of the Dominican people underscored their weaknesses in economic, political, and ideological matters.

Regulations and Measures Imposed by Boyer

The Haitian invasion led to the unification of two territories previously known as Santo Domingo and Haiti. As of 1821, these territories were called Haiti. While the Haitians were, culturally speaking, Franco-African, the Dominicans were primarily Hispanic. While the Haitian people already defined themselves politically as a nation, the Dominican people lacked any national identity, save that which linked them to Spain. These contrasts became more pronounced when one considered differences in language and religious beliefs.

A further comparison of both groups reveals that the Haitians comprised a majority of the island population and were racially more homogeneous. and The Dominicans, on the other hand, constituted a racially heterogeneous minority.

As Boyer assumed control of Santo Domingo, one of his first public acts was the abolition of slavery. This not only led to a change in social strata but also enabled some slaves to become landholders. The following events also occurred:

1. The establishment of a military government headed by General Gerónimo de Borgella, commander and general governor of Santo Domingo.

2. The division of the occupied lands into four departments.

3. The recruitment of the island's youth for military service, and the formation of batallions comprised of minors and free blacks who constituted the regiments that later defended the newly-formed departments.

4. The call for community groups that would represent the Dominican citizens in the Chamber of Deputies and the Republican Congress.

5. The substitution of Spanish coats-of-arms and symbols found in public places by those commonly used in the Republic of Haiti.

6. The imposition of restrictive, authoritarian measures: prohibition of vagrancy, levying of taxes, closing down of many churches and persecution of the clergy, especially that of Archbishop Pedro de Valera, who refused to recognize the Haitian government. De Valera began a resistance movement upon learning from General Borgella that the government would no longer pay the Church any wages and, furthermore, all Church property would be appropriated by the government.

7. The requirement that all landowners register their property in accordance with Franco-Haitian jurisprudence.

8. The creation of a unified state and an integrated society.

9. The use of the French language in official matters and the attempt to use it in primary education.

10. The banning of certain deeply-rooted Dominican customs such as traditional religious ceremonies and cockfights.

11. The institution of agrarian reform supported by the distribution of lands.

12. The banning of free trade with other islands of the Antilles.

13. The importation of blacks from the United States to help work the land in sparsely-populated areas.
Most settled down in Samaná.

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Another measure undertaken by the government was the Ordinance of 1825 which stipulated that Santo Domingo had to pay 4,586,010 pesos annually to satisfy a Haitian debt of 30 million pesos. This debt had to be paid as a condition that France recognize Haiti's independence, and as compensation for the colonial properties that were lost during the Haitian revolution.
In addition, the government established a Rural Code, a body of laws that attempted to organize agricultural work and to reconcile the plantation system with the parcel system. This Code included the following:

a) Non-professional or non-government citizens were obligated to work the land that they owned.

b) The payment of wages could be in the form of crops harvested by the workers.

c) Wages were to be regulated by both the owners and the workers.

d) Vagrancy was prohibited and control over the movement of agricultural workers and their families was discontinued.

e) Women were required to work until the fourth month of pregnancy and had to return to work four months after giving birth.

f) Holidays and other festive events were to be celebrated only on the weekends.

The Rural Code did not succeed due to a host of obstacles. The Haitians were opposed to forced labor, and a large number of parcel workers who cultivated staple crops showed little or no interest in becoming salaried employees. On the other hand, Dominicans, for more than three centuries, were under no obligation to work. Finally, the military was responsible for enforcing the Rural Code but many were landholders, thus posing a conflict of interests. Similar obstacles interfered with both social and political measures that the government imposed.

BOYER'S DICTATORSHIP IN SANTO DOMINGO: HAITIAN REFORM

Although Boyer maintained legislative and judicial institutions, as well as a bureaucratic system in his administration, he very often behaved selfishly. He ignored certain laws and imposed his own views despite promises he had made to the people. This governing style particularly disturbed the Haitian people and, as a result, a groundswell of opposition arose. Boyer's authoritarianism and the resulting opposition led to the Haitian Reform, under the direction of Herald Dumesle and Davis Saint-Preux, and supported by the liberal Haitian middle class.

The members and sympathizers of this reform movement demanded certain changes such as the establishment of primary and secondary schools, the undertaking of military improvements, and the creation of public works. In 1840, Boyer was accused of abandoning agriculture and causing a climate of discontent and misery throughout the republic. Furthermore, he was held responsible for the violation of civil rights, the ineptitude of the courts, and the failures of the public administration.

The anti-Boyer propaganda provoked the regime into using repressive methods that strengthened the reformers and prompted them to choose Charles Herard as their leader. By 1842, the Haitian opposition movement had already established certain contacts with the Dominican anti-Boyer movement. Boyer's fall from power was inevitable, as was the disintegration of the unified republic.

Boyer was interested in carrying out a true unification of the island, without taking into account the differences that existed between the Dominican and the Haitian people. However, these differences constituted a great obstacle, not only for political unification but also for socio-political integration.

Núñez de Cáceres had once pointed out to Boyer that the differences in language and customs between the two island populations were like an unscalable wall that would forever divide the two.

Outline : Haitian Domination

Causes:

- Need for land
- Indivisibility of the island
- Fear of a French invasion
- *Independencia Efímera*
- Union campaign

Political Measures:

- Establishment of a military government
- Division of land into 4 departments
- Compulsory military service
- Election of Dominican legislators
- Change of Spanish coat-of-arms and symbols
- Confiscation of properties
- Registration of property

Social and Economic Measures:

- Abolition of slavery
- Distribution of lands
- Establishment of a Rural Code
- Ban on free trade
- Importation of blacks from the United States
- Order to pay a debt owed to France

Consequences of Boyer's regime:

- Greater social integration
- The imminent disappearance of large landholdings
- Creation of a free peasant
- Commercial stagnation
- Contraband and immigration
- Abusive measures
- Political conspiracies
- Constitutional experience for Dominicans
- Educational stagnation
- Resistance to socio-cultural integration
- Appearance of the reform movement
- Dominican autonomy and independence

INDEPENDENCE AND THE RISE OF DOMINICAN NATIONALISM

THE STRUGGLE FOR INDEPENDENCE

The concept of Dominican nationalism arose with Juan Pablo Duarte who undertook the task of gathering supporters and promoting discussions about the need for nationhood. In order to achieve his objectives, Duarte held meetings with his young friends in a commercial warehouse that his father owned in La Atarazana. This was where Duarte conducted lengthy discussions on the freedom of man, nationhood, and independence. After creating the necessary ideological climate, he founded the secret society known as *La Trinitaria* on July 16, 1838.

The following are some characteristics of La Trinitaria:

a) It consisted of nine (9) founding members who were divided into groups of three. Each member was responsible for recruiting three new members. The society derives its name from the three-member groups.

b) Each Trinitarian was obligated to propagandize on a regular basis, and to recruit new members without compromising other members.

c) Cryptic signals were used for purposes of communication, as were pseudonyms to disguise the members' identities.

d) This society availed itself of secrecy, recruitment, and subterfuge to achieve its eventual goal of independence.

e) The formal installation of the society took place in secret at the home of Juan Isidro Pérez. The nine original founders were: Juan Isidro Pérez, Pedro Alejandrino Pina, Félix María Ruiz, Benito González, Juan Nepomuceno Ravelo, Felipe Alfau, José María Serra, Jacinto de la Concha, and Juan Pablo Duarte. All took an oath to establish a republic free of outside influence. The motto of the Trinitarians was: *God, Country, and Liberty*.

As leader and inspiration of the separatist movement, Duarte based his political ideology on liberal principles, and on the ideas of nationhood and independence. Three fundamental concepts pervade his thoughts and his actions:

1. One's country could be defined as the Dominican nation, free and independent of outside influence.

2. Man should be ready to save one's country and work tirelessly for it. He once stated: "Anything one can do for one's country serves as an example for others: especially for our youth who are our hope and future political leaders."

3. The law should preserve and protect life, liberty, property, and man's legitimate rights. The nation protects its citizens through wise and just laws.

SEPARATISM AND THE RISE OF DOMINICAN NATIONALISM

The Haitian and Dominican conspirators joined forces to engineer the fall of Jean Pierre Boyer, who had spent 25 years ruling Haiti (21 as the president of the Dominicans). The military revolt finally began in Praslin, a farm owned by Charles Herard, relying on the support of persons experienced in public affairs who would later help form the provisional government. In March of 1843, after several armed clashes, Boyer was removed from power. When news of this event reached Santo Domingo, anti-Boyer Dominicans and Haitians mutinied. Power was then placed in the hands of Francisco del Rosario Sánchez, Ramón Matías Mella, Manuel Jiménez, Vicente Celestino Duarte, and José Joaquín Puello.

By February of 1844, the situation in Santo Domingo had grown worse. The plan for secession was under way. In Haiti, the government under the direction of Herard was facing countless problems in Port au Prince and other areas in western Haiti. For this reason, Herard had withdrawn from Dominican territories months earlier.

With the support of the cattle ranchers, the Trinitarians agreed to meet on the night of February 27. At eleven o'clock, several Dominicans gathered at La Puerta de la Misericordia to expel the Haitians. At midnight, Ramón Matías Mella fired his weapon, signalling, as previously planned, the beginning of Dominican independence. When the neighborhood residents heard the gunfire, they joined in and supported Mella. This moment marked the end of Haitian domination and the birth of the Dominican Republic. The Dominicans then left for El Baluarte del Conde where they came together with Francisco del Rosario Sánchez. They then proceeded to occupy other strategic positions. Once inside, they raised their flag. In the heat of the moment, there was some gunfire just as independence was being declared. The Haitians tried to resist but were overwhelmed by the Dominicans.

The dream of independence shared by such Dominican patriots as Juan Pablo Duarte, Tomás Bobadilla, and others had finally become a reality.

THE FIRST DOMINICAN REPUBLIC

The First Dominican Republic lasted from the moment of independence in 1844 until its annexation to Spain in 1861. The Republic came into existence due, in large part, to the inspiration provided by Juan Pablo Duarte and other Dominican compatriots. Little violence and the absence of bloodshed accompanied the birth of the First Dominican Republic. The length of its existence was determined by the following factors:

1. The exile of the Trinitarians.

2. The political power of the cattle ranchers and wealthy landowners.

3. The threat posed by Haitians who tried to regain the control they had exercised for so long.

4. The political and economic battles that emerged as a result of the rivalry between the northern and southern regions of the country.

5. The transformation of regional leaders who, because of their economic status and social prestige, evolved into *caciques*.

6. The struggle for power between Pedro Santana and Buenaventura Báez, both of whom monopolized the political arena during the First Republic.

7. Foreign interference.

8. The longing for annexation as a symptom of the socio-political and ideological malaise, splinter groups, and rivalries among those who abandoned the ideals espoused by Juan Pablo Duarte.

All the above-mentioned symptoms characterized the 17 years of the First Republic. They became evident as soon as the Central Governing Board accepted the reins of power.

OUTLINE: THE INDEPENDENCE MOVEMENT

- Fall of Boyer: caused by:
  - Haitians
  - Dominicans
- Dominican Separatist Movement:
  - Pro-Spanish
  - Pro-English
  - Pro-French
  - Trinitarians
- Trinitarian Society
  - Organization:
    - Secretive
    - Liberal
    - Revolutionary
  - Leader: Juan Pablo Duarte
  - Motto: God, Country and Liberty
  - Objectives:
    - End of Haitian domination
    - Independence
    - Dominican Nationhood
- Independence
  - Declared on February 27, 1844
  - Ushered in the Dominican State
  - Led to the expulsion of Haitians
  - Gave rise to the first government: The Central Governing Board

FROM THE SPANISH ANNEXATION TO THE RESTORATION

SPANISH ANNEXATION

After the 1858 Revolution and its impact on the constitutional government of *El Cibao*, Pedro Santana was selected to occupy the presidency of the Dominican Republic. During his governorship, Santana had to confront and address a variety of economic, diplomatic and political issues which eventually led to the decision to petition outside help. The first protectorate was established shortly after their successful independence campaign, via the Consul Saint-Denys, through a program known as the Levasseur Plan. The Bahía de Samaná was also placed on the auction block around this same time period.

Pedro Santana was the first Dominican president to seek annexation to Spain for the following reasons:

a) fear of a Haitian invasion;

b) difficult solutions to the economic crisis; and

c) the politics of the diplomatic representatives from England, France and Spain who struggled to obtain a protectorate agreement that would favor or benefit their respective country.

He considered Spain to be the foreign government best qualified to "protect" his republic particularly when one takes into account their shared common interest in religion, language and traditions. Consequently, the president named General Felipe Alfau as Minister Plenipotentiary and Special Envoy, with the mission of approaching the Queen of Spain and obtaining the military and political protection needed to ward off the Haitians and any other hostile nation that threatened the Dominican independence.

The Queen of Spain met with Minister Felipe Alfau, who later also interviewed with Spanish officials to negotiate an alliance. This alliance would provide the Dominicans with special aid in terms of manpower, loans and equipment in exchange for a reduction on duties paid for imported goods as well as a reduction on taxes imposed on Spanish ships.

While these activities were taking place in Spain, in the Dominican Republic President Santana decided that Santo Domingo should become a province of Spain, much like Puerto Rico and Cuba. In April of 1860, Santana made it clear to the Queen of Spain that it sought to annex itself to that country. The reasons cited by President Santana were:

a) the problem caused by the Haitians who sought to befriend the border population with the eventual hope of slowly and cautiously penetrating the Dominican interior; and

b) the incident on the island of Alta Velo which took place in 1860 when some adventurous North Americans planted the American flag and declared the island property of the United States.

By November of 1860, Felipe Alfau, in conjunction with the Spanish diplomats, had negotiated the annexation. With respect to those negotiations, Spain agreed to:

a) consider the Dominican Republic as a province of Spain with all the rights and privileges that come assigned with that title;

b) not impose a regimen of slavery on that part of the island;

c) utilize the services of both the Dominican public and the military in the new government;

d) adjust the paper money circulated at that time to reflect a more realistic value; and

e) expect the Spanish government to provide assistance in the form of equipment and loans in exchange for allowing the Spaniards to collect import duties or tariffs.

The annexation of the Dominican Republic placed Spain in an enviable strategic position in that it could more closely monitor and control its colonies of Puerto Rico and Cuba. The annexation also provided Spain with the opportunity for commercial ventures as well as the exploitation of natural resources which included precious metals and agriculture. The Bahía de Samaná held an ample reserve of carbon mines and forests whose lumber was used to build ships, furniture and housing.

The Santana presidency, from the end of 1860 to March of 1861, did everything possible to solidify the annexation and bring it to fruition. Santana even took extra measures to quelch potential protestations that could develop. General Ramón Mella, who disagreed with the annexationist movement and voiced his concerns openly, was arrested and later exiled from the country.

Báez's followers, who were stationed in Curaçao, denounced Santana's intentions and politics. After the death and burial of the noted patrician Francisco del Rosario Sánchez in St. Thomas, Báez founded the Revolutionary Movement which stemmed from the *Regeneración Dominicana*. Báez also made all the necessary preparations for an invasion which would enter the country via the republic of Haiti.

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THE PROCLAMATION OF ANNEXATION

President Santana was the leader who guided his country into annexation with Spain. In a grand ceremony which included many of his top military aides, dignitaries and members of the community, Santana announced the official annexation to Spain on March 18, 1861. The ceremony was held at the Plaza de la Catedral.

The annexation marked a return to colonial times. Almost immediately, there was a profound change in the major institutions which permeated every aspect of Dominican life:

a) Rules and laws of Spanish origin replaced previous old and archaic Napoleonic codes.

b) The Spanish took immediate control of all administrative activities.

c) Pedro Santana essentially became supreme leader of the Spanish colony of Santo Domingo boasting the title of Lieutenant General of the Spanish Army and Captain General and Governor of this section of the island.

It is important at this juncture to mention the rebellion led by José Contreras in the town of Moca. This small uprising against the annexation to Spain was quickly suppressed by the town's garrison. Santana himself was present during the proceedings and personally ordered the extermination of Contreras. Another far-reaching response to the annexation came from the "Regeneración Dominicana", a revolutionary movement headed by Francisco del Rosario Sánchez and launched from Haiti. This invasion took place on various fronts along the Dominican border in June of 1861. Francisco del Rosario Sánchez and his contingent came within inches of inciting the population of El Cercado into a full blown revolt.

Santana succeeded in suppressing the anti-annexation rebellion. Rosario Sánchez and many of his followers were taken prisoner during an ambush. Sánchez consummated his life as a martyr just prior to being executed.

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MEASURES TAKEN BY THE SPANISH COLONIAL GOVERNMENT

1. The first measure taken by the Spanish colonial government was the naming of Pedro Santana as Captain General of the Province of Santo Domingo. He was accustomed to making unilateral decisions, but now he needed to discuss all his decisions first with Brigadier Antonio Peláez de Campomanes.

2. The Dominicans were slowly losing their military and civil positions to the large contingent of Spanish officials (sent to replace them) who were arriving almost daily. Pedro Santana also realized a decline in power. Santana began to feel like just another employee of the Spanish government, and, as a result, and citing declining health, resigned his position as Captain General of the Province. Queen Isabella of Spain tried to stimulate and motivate an already depressed Santana, who was suffering from feelings of persecution and guilt, by bestowing upon him the title *Marquis de Las Carreras* and named him *Senador del Reino* and awarded him an annual pension of 12,000 *pesos*. Santana was replaced by General Felipe Rivero. When the Spaniards arrived they noted that the Dominicans were not as Spanish as they once thought. There were many people of color and the customs had changed. The Spanish tended to mock the Dominicans, exclaiming that in Puerto Rico or Cuba they would be regarded and treated as slaves.

3. The Spanish created a Classification Board for the military which left many Dominicans out of the service. Some were allowed to remain in the reserve but were not paid and were prohibited from wearing the uniform.

4. The Spanish refused to honor their original commitment to Santana to underwrite or prevent their paper currency from further devaluation.

5. A system of *bagajes* was introduced. It consisted of an examination, without any guarantee of return, of all the beasts of burden that could be used by the Spanish military on their missions. Many farmers were forced into bankruptcy once these animals were taken away.

6. High taxes were imposed on imported merchandise. This practice hurt many commercial exporters.

THE STRUGGLE AGAINST SPANISH ANNEXATION - THE RESTORATION

The Restoration, a rebellion born of frustration towards the annexation to Spain, also fostered patriotic feelings of nationalism and led to revolts. The struggle resulted in the eventual restoration of sovereignty and independence for the Dominican Republic. Everyone from the small village farmer to the urban middle class citizen worked collectively to promote and bring *La Restauración* to fruition.

ANTI-ANNEXATION DEMONSTRATIONS

The first revolutionary efforts against the Spanish government were the revolts led by General José Contreras and patrician Francisco del Rosario Sánchez during the months of March and June of 1861. In 1862, President Santana resigned his post as Captain General of the Spanish Province.

In February of 1863, Cayetano Velásquez along with 50 men staged an armed uprising against the Spaniards in the town of Neiba. The movement, a complete failure, was denounced by the mayor of the small town.

The patriot Santiago Rodríguez headed a movement which attempted to bring together the towns around El Cibao and the northeastern line. The aim was to incite a major offensive scheduled for February 27, 1863. The Haitians provided additional assistance to the Dominicans against the neighboring Spanish who represented a powerful force very much in favor of slavery. Also, the Spanish government insisted that Haiti adhere to the Treaty of Aranjuez and withdraw from the frontier limits, which was designated as Spanish territory. The Haitians were subsequently dispossessed from the areas known as Dejabon and Capotillo which belonged to Spain. President Geffraud of Haiti, feeling insecure about the Spanish omnipresence, decided to provide the Dominicans with as much aid as possible.

THE WAR OF RESTORATION

On August 15, 1863 the revolutionaries came together in Haiti, in a location known as La Visite, to prepare for a new invasion against the Spanish in the name of the Republic. This meeting was attended by Colonel Santiago Rodríguez, Benito Monción, Eugenio Belliard, Alejandro Bueno, Pablo Reyes and others. All came from different social groups and walks of life but with a common goal: that of liberating the republic from Spain. These men crossed the frontier and set foot on Dominican soil where they were met by Juan Antonio Polanco and Pedro Antonio Pimentel.

On August 16, 1863 the patriots succeeded in taking the *Cerro de Capotillo* and finally hoisting the Dominican flag. This singular act marked the beginning of the war for the restoration of the republic. From this point on, the patriots waged several battles in an attempt to rid themselves of the Spanish.

The struggle for independence produced notable results in the social, political and military areas of Dominican life. This struggle fostered a kind of mystical warlike unspoken alliance, which spread throughout the general population (especially those between the ages of 15-45). They felt an obligation to take up arms in an effort to regain their sovereignty. Guerrilla warfare was the method most commonly used against the unsuspecting Spanish troops. It is important to point out that the restoration efforts had the complete support of the Haitian and Venezuelan governments. We should also mention that this patriotic effort had a strong regional impact in the area of El Cibao and particularly in the city of Santiago de los Caballeros.

On August 18th, the patriots attacked Guayubín where they encountered strong resistance from the Spanish. The latter eventually suffered heavy losses and fled the small town. The revolutionaries were able to unite the northeastern line and win battle after battle against the Spanish. The towns of El Cibao also joined the movement. La Vega, Moca, Puerto Plata, San Francisco de Macorís and Cotuí anounced their support of the restoration efforts and joined the revolutionaries in their assaults on Santiago. One of the fiercest battles took place in Guayacanes. Benito Monción and Pedro Antonio Pimentel fought in hand-to-hand combat against the Spanish troops they encountered.

On August 27, 1863, the patriots attacked Puerto Plata and the Spanish were forced to seek refuge in the Fortaleza de San Felipe. Only the timely arrival of Spanish ships with reinforcements forced the Dominican army to retreat. However, the struggle for the Restoration supported by peasants, the agrarian-commercial and urban bourgeoisie continued until finally ending the annexation. The second Dominican Republic was then born.

THE SECOND DOMINICAN REPUBLIC

The Second Dominican Republic began with the struggle for power and the creation of different political parties. Several presidents ruled the Republic until the United States intervened in 1916.

The two most prominent political parties were the Blue Group (liberals in favor of the Restoration) under the direction of Don José María Cabral, and the Red Group (followers of Báez) under the leadership of Buenaventura Báez, who was president of the country on two occasions (1849-1853 and 1856-1857.) In 1865, after the Spaniards were defeated by the Restoration forces, Báez held the presidency again. His dictatorial way of governing generated opposition to his regime from the people and from some of the Restoration leaders, particulary from Gregorio Luperón. Báez was forced to resign and was exiled. However, when he returned from exile he was elected president for the fourth time. During this government, Báez tried to annex the country to the United States, but failed in his intent due to strong opposition from Dominicans within the country and those in exile.

Administrative inertia, intolerance, poverty, and armed opposition brought an end to the terrorist regime of Buenaventura Báez, giving rise to a pro-union movement headed by Gregorio Luperón. In 1874 the pro-union revolution withdrew Báez, who again went into exile. In 1876 Báez became president for the fifth time but was forced into exile by the revolution started by the Blues in the *Línea Noroeste*. With the fall of Báez' government, the civil war ended. What followed was a period marked by numerous presidents until the year 1916. The presidents during this period were: Ignacio González, Ulises Francisco Espaillat, Buenaventura Báez, Jacinto de Castro, Cesario Guillermo, Gregorio Luperón, Fernando Arturo de Meriño, Ulises Heureaux, , Francisco Gregorio Billini, Alejandro Woss Gil, Ulises Heureaux, Horacio Vásquez, Juan Isidro Jiménez, Francisco Henríquez y Carvajal, Carlos F. Morales, Ramón Cáceres, Eladio Victoria, Adolfo A. Nouel, Eladio Victoria, José Bidó, Ramón Báez...

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THE NORTH AMERICAN OCCUPATION

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UNITED STATES INVOLVEMENT

The economic situation towards the end of 19th century was catastrophic for the Dominican Republic due primarily to a loan Governor Baez solicited from the Bank of London. The corporation set up by the United States, The Santo Domingo Improvement Corporation, was established for the express purpose of providing some economic relief and control as well as for political reasons. In 1907, the overall general disorder of the island's economy forced the Dominicans to sign a treaty with the United States. This accord, also known as the Convention Treaty of 1907, was signed by the North American president Theodore Roosevelt and Dominican President Ramón Cáceres. The Convention Agreement of 1907 gave the United States the authority to take control of duties and tariffs imposed on all imports in exchange for assuming Santo Domingo's external debt.

Almost 55% of the collected duties were earmarked to pay off the Republic's outstanding debt and interests imposed by the United States. The country, once again, fell into a kind of colonial situation; this time, under the United States and primarily for economic reasons.

This initial investment opened the doors to further intervention. The United States virtually took ownership of the island's economy by investing heavily and developing its own private businesses. The Dominican population benefitted the least. Even the design and planification for public works were never realized due to combative and bipartisan politics. These opposing and ever-battling factions brought the entire country to the brink of anarchy. The instability that persisted gave the United States further pretext to continue their intervention and dominant presence in the Caribbean, all in the name of maintaining the peace.

In November of 1916, Captain Knapp officially declared that Santo Domingo was under North American occupation by the forces under his command. This was the beginning of the creation of a government headed by a North American war official.

The official notification throughout the island in conjunction with the Marine mobilization efforts was met with total astonishment in some areas and acts of resistance and protests in others. Public and civil offices were deserted by their employees while the authorities who headed them refused to dole out weapons. The North American response was one of strength and complete imposition (militarily and politically) which completely overwhelmed any petty attempts at resistance by the Dominicans.

This situation became even more abusive with the advent of the First World War, when the Americans needed to redirect their energy and efforts elsewhere. Consequently, the U.S. State Department handed over the reins of power to military governors. The North American policy, with respect to the Dominicans, became quite clear shortly after a series of centralized measures were declared.

One policy declared that no native Dominican could hold a position which dealt directly with the establishment or imposition of order: Interior and Policing, War and Marine. All other clerical and administrative positions were manned by the North American Marines. A security corps, the *Guardia Nacional*, later called the *Policía Nacional Dominicana* was formed. It was composed primarily of Dominican soldiers and officials. Its function was to crush any protest against the occupation. In other areas, programs designed to enhance construction efforts and the railways were developed. Hundreds of farmers were forced to abandon properties jointly owned. Said properties, once sold to North American investors, were brought together to form larger plantations where sugar cane, the most lucrative crop, could be harvested.

The motivation to increase the sugar supply came about as a result of the First World War, which depleted the sugar reserves around the world and encouraged a subsequent global price increase for sugar.

Juan Bautista Vicini Burgos was elected provisional president in 1922, the same year that the United States began evacuating its troops from the Dominican Republic. The electoral law was promulgated in 1923. Horacio Vásquez was elected the following year at about the same time the North Americans terminated their occupation. Even though the North American occupation of the island ended in 1924, the Dominican economy, which relied heavily on the production of sugar, was still largely controlled by the Americans.

THE TRUJILLO ERA

RAFAEL LEONIDAS TRUJILLO

In 1930, six years after the North American occupation, Lieutenant Colonel Rafael Leonidas Trujillo was elected president of the Dominican Republic. Almost from the beginning, the Trujillo government assumed a dictatorial character which denied the masses a representative form of government. Trujillo's party, *El Partido Dominicano*, monopolized center stage and suppressed all other political activities except its own.

El Partido Dominicano's only mission was to grant President Trujillo the realization of his every whim and desire. Under his regime the Dominicans lost most if not all of their civil, political and human rights. Trujillo terrorized the country with his aggressive political tactics and his personal band of terrorists. Anyone who opposed him was arrested, tortured and assassinated. He accused his opponents of communism and employed anti-communist propaganda to justify his political persecution of those individuals whose political ideals differed from his own.

One of the most heinous crimes ever committed was condoned by the Trujillo government against the Haitian people. In 1937, Trujillo ordered the massacre of more than twenty thousand Haitians who resided in the Dominican Republic. According to Trujillo, the massacre was necessary because the Haitians represented a threat to the Dominican government. Some historians feel, however, that the real reason for the massacre was that Trujillo was a racist. He favored the Spanish culture and tried to limit or rid the Dominican culture of any African influence.

At the time of his death, Trujillo's personal wealth was estimated at 1.5 billion dollars. The Trujillo family practically owned the Dominican Republic. More than one third (1/3) of the cultivated lands belonged to the dictator. And yet more than two thirds (2/3) of the farmers owned little or no land.

The dissatisfied as well as those who sought refuge from the repression and torture fled to neighboring Puerto Rico, Venezuela or Mexico. Trujillo's egomania, acts of nepotism, and unbridled restraint reached an all time high when he decided to change the city of Santo Domingo to the city of Trujillo.

The following activities may be cited among the more positive accomplishments of Trujillo's regime: the construction of magnificent highways, the effort to educate the illiterate with particular emphasis on the farmer, the concession to allow women the right to vote, and the Trujillo-Hull Treaty (1940) which finalized the North American involvement with respect to import duties and the delimitization of frontier lines with Haiti. He also liquidated his country's foreign debt and established a banking system, creating the *Banco Central*, the *Banco de Reservas* and the *Crédito Agrícola e Industrial*.

Trujillo's corrupt regime came to an abrupt end on May 30, 1961, when a small military group banded together to claim his life.

THE DOMINICAN CULTURE

THE MUSIC AND DANCE OF THE DOMINICAN REPUBLIC

The music and dances of the Dominican Republic are varied in their themes, origins, rhythms and instrumentation. They vary so greatly that individuals living in the capital may be completely unfamiliar with the dances from Samaná, and individuals from Salcedo may not recognize songs from Baní. The salesman, washlady, farmer and the blue collar worker all are represented in songs which can be happy, melancholy, or even roguish at times.

Typical Dances

A variety of different dances exists in the Dominican Republic. The majority have an African base or influence. According to anthropologist Fradique Lizardo, in Santo Domingo, "there were no restrictions on the use of *tambores* although the physical movements were restricted because they were perceived as being lascivious and immoral. In an effort to maintain and preserve his culture (and rhythms which he loved to perform) the African would later emulate his master, whom he saw apply steps to music, in an effort to rationalize and excuse his own movements. His steps, however, were applied to the music imported from Africa." (Lizardo, Fradique. 1974. *Danzas y bailes folkóricos dominicanos*.)

The phenomenon of reconciling two cultures, that of dances with African names and rhythms yet characterized by European choreography of the 18th century, was known as syncretism.

La Tumba

The *tumba* was the dance most mentioned in all the history of the Dominican Republic. It was, in large measure, the dance in vogue at the turn of the 19th century, before it was displaced by the merengue. The *tumba* originated in Jarabacoa and consists of a group of dancers who divide into couples and form a well defined square. The musical instruments used in performing the *tumba* are the accordion, *güira* and *tambora*. The choreography is of courtesan origin.

El Baile de los Palos

The *baile de los palos* (dance of the sticks) was usually performed during the Pentecostal celebrations of the *Espíritu Santo* (Holy Spirit), although it was performed at other religious ceremonies. The music is of African origin in its rhythm and gestures but the movements originate from European dances. The dance is usually performed by a single couple encircled by a group of spectators who encourage them by chanting a chorus. The dancers have the option of improvising their steps and continue dancing until someone approaches from behind and taps their shoulder indicating a desire to fill in. Otherwise he may continue dancing until he/she becomes fatigued and yields his position to another dancer. The nature of this dance involves the man dancing behind the woman trying to imitate her steps.

El Carabiné

The dance known as the *carabiné* has an interesting history. It was popularized in a camp populated by Haitian soldiers in Galá in 1805. The name *carabiné* was given when a group of Haitian soldiers were seen dancing with their weapons (carbine rifles) perched on their shoulders. It consists of a group of dancers and a baton-wielding marshall giving orders to the assembled group. The dancers walk, change partners and pound their feet on the ground during the course of the dance. The *carabiné* is accompanied by a creole band of musicians which includes the accordion, *balsié*, *güira*, *maracas* and the *pandero*.

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La Mangulina

The *mangulina* originated in Baní, around the year 1855. There is some doubt as to the derivation of its name. It is believed that it was either named after a woman or the flower of the mango. The choreography is quite simple. It consists basically of the couples, who are bound together with ribbon, making a series of turns; first in one direction, then in the other. The rhythm is similar to the flamenco and is accompanied by the accordion, *balsié*, *güira* and *tambora*.

Merengue

The *merengue*, famous the world over, originated in the Dominican Republic. There are still discussions regarding its origin, whether it was the sole inspiration of a city dweller or was born in the country and later transported to the dancing halls.

The instruments typically used for the *merengue* include the *guayo, tambora*, accordion and saxophone. The choreography for the *merengue* is very simple. The couples need to embrace for the dance. The male's right arm goes around the woman's waist while he grasps her right hand with his left hand which usually points in the direction of their dance.

Pambiche

The *pambiche*, a variation on the *merengue*, began with the North American occupation of 1917. The North American Marines who occupied Puerto Plata found it very difficult to dance the *merengue* with any degree of speed and still maintain their balance. To rectify this situation the Americans liked dancing the *merengue* at a slower pace. The term "pambiche" stems from the new dance invented by the North Americans whose military base was in Palm Beach, Florida. Aside from the actual pace of the dance, there are no discernible differences between the *pambiche* and the *merengue*.

Musical Instruments

The musical instruments of the Dominican Republic reflect its three dominant cultures: the Taino, African and Spanish. Given the coexistence and fusion of these three cultures, Dominican music enjoys a rich mixture of instruments not found in other countries.

The *güirón*, a musical instrument of Indian origin, is made of the fruit of the *calabaza* (squash) in which striations are carved and played by running a *raspador* (made of long hard wires), or scraper, along its back. This instrument is used to keep the rhythm.

The *guayo* is a metallic instrument made from a kitchen grater. This instrument is also scraped to produce a sound similar to the *güira* which it sometimes replaces. It tends to be cylindrical in shape.

Among the percussive instruments particular to Santo Domingo we find the *tambora* which consists of two stretched pieces of parchment not too dissimilar from the ones used by the Spanish army. The *tambora* is used to play popular music like the *merengue* and the *mangulina*.

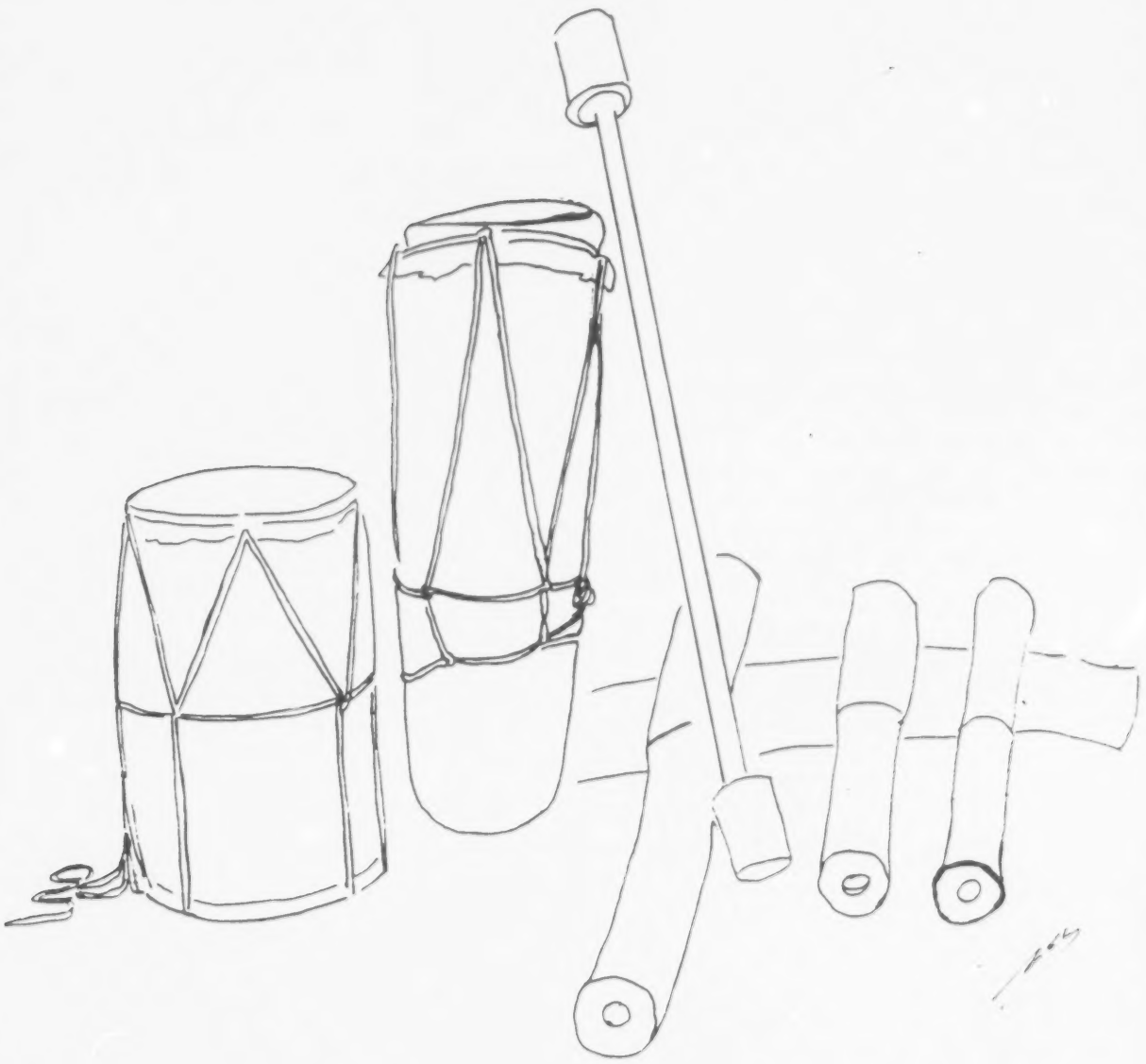
Other percussive instruments include the *palos*, *atabales*, *quijongos* and the *congos*. These have only one parchment stretched on one side and are usually played in groups of two or more. They vary in tone and parchment. The variation in parchment is attributable to the way the sticks are held. For example, there are nailed parchments with raised pegs or pegs that are tacked on. There is the *palo mayor*, *palo menor* or the *alcahuete* which are constructed from bland woods. These tambores are of African origin.

The *balsié* is a *tambor* also of African ancestry, sometimes called "palo tumbado" because it is played in a reclining position. The *balsie* is placed between the legs and is raised or lowered to modify its tone.

The *canoíta* consists of two pieces of wood played against each other. One of the sticks is wide and the middle is hollowed out similar to a canoe. The second is a simple yet solid piece of stick. The job of the *canoíta* is similar to the *palitos*, that of keeping and maintaining the rhythm.

Another typical instrument is the *pandero* or *pandero de soga.* Similar to the *pandereta* from Spain, the *pandero* is a percussive instrument with a membrane stretched over a hollowed piece of wood. The Dominican *pandero* is different in that it does not rattle and also in the way that the membrane is secured to the wooden base. The membrane is secured with rope instead of nails.

The *congos* are tubular drums, elongated and cylindrical, with two pieces of parchment secured at each end and to each other through an intricate array of ropes.



BRIEF LITERARY REVIEW

Literature is the aggregate of the literary production of a country, an era, or a movement. Literature, aside from reflecting and illustrating the events of great historical struggles, is one of the most formidable instruments that we have for knowing the development of different peoples during an era. It also helps in the interpretation of the changes that occur in the historical process.

Some of the most outstanding figures in Dominican literature are: José Joaquín Pérez (1845-1900), Salomé Ureña de Henríquez (1850-1897) and Félix María del Monte (1819-1899), the latter considered by many as the father of literature in the independent republic. He published several articles and was one of the founders of two newspapers: *El Dominicano* (1845) and *El Porvenir* (1854). In his poems, he described the Dominican landscape. He also wrote dramas, nationalist works, and some tragedies.

In José Joaquín Pérez, we find the primary qualities of a great poet: a complete possession of the means of communication and a sensitive permeability to the social process.

Salomé Ureña de Henríquez headed the movement of the intellectual emancipation of the Dominican woman. She established the *Instituto de Señoritas* and devoted part of her time and talent to create the teaching school for women, graduating the first female teachers in the country. Through her poetry of patriotic character, she tried to impress upon her compatriots the faith in civilization and progress. Examples are: *Sombras* , *La fe en el porvenir* , and *Ruinas*. She also produced literary works of humanistic character, such as *La gloria del progreso* and *En defensa de la sociedad*. Some other works are of domestic and sentimental character, such as *El ave y el nido* and *Tristezas* .

A no less important figure in Dominican literature was Manuel de Jesús Galván (1834-1910), who was a literary man, a politician, a journalist and an educator. His novel, *Enriquillo*, which described the last bloody stage of the Spanish colonization, gave him international renown. He also wrote articles for newspapers and magazines.

The list of the most outstanding contributors to Dominican literature during the XIX century would not be complete if we did not include the great Eugenio María de Hostos (1839-1903). A prominent Puerto Rican educator, he was the founder of modern teaching in the Dominican Republic. He was also an excellent motivator who promoted democratic ideals.

Dominican literature was born in an atmosphere of public freedom that followed the end of the traditional order in 1873. The conditions that made possible the literary development and the genuine creative activity did not occur again until almost a century later. In 1963, literature reached its peak during the government of Juan Bosch. An incomparable story writer, Bosch was the president of the Dominican Republic for only seven months. He is considered a master in the field of story writing.

If the essence of poetry could be defined, that essence could be found in Bosch's stories which reflect the Dominican people's struggle for freedom. However, Bosch has not succeeded in writing a novel representative of his times, despite his commendable attempts to do so in *La mañosa*.

Joaquín Balaguer is among the most outstanding writers of the 20th century. It can be said that he is a singular literary talent. He possesses vast knowledge in many different disciplines ranging from history to literary critique. Among his works there are biographical essays, history, didactic works, etc. Some examples of his works are: *Heredia*, *Verbo de la libertad*, *El tratado Trujillo-Hull*, *La liberación financiera de la República Dominicana*, and *Nociones de métrica castellana*.

We end this literary review with Pedro Mir, considered the national poet of the Dominican Republic. He has published several poems that have made him worthy of the prestigious title, "National Poet." Among his published poems are: *Hay un país en el mundo* (1949), *Contracanto a Walt Whitman* (1953), *Seis momentos de esperanza* (1953), *Poema de un buen amor* (1968), *Amén de mariposas* (1969), and *Viaje a la muchedumbre* (1971). Mir is in fact a great political poet as defined by the common theme of the proletarian worker found throughout all his literary works.

FAMOUS DOMINICAN MEN AND WOMEN

FAMOUS MEN AND WOMEN

JUAN PABLO DUARTE (1813-1876)

Juan Pablo Duarte was born on January 13, 1813, in the city of Santo Domingo de Guzmán. He was the son of a Spanish businessman, Juan José Duarte, and Manuela Diez, a native of *El Seibo*.

Juan Pablo Duarte was the founder of the Dominican Republic. In 1838, Duarte founded and headed the secret society, *La Trinitaria*, designed to liberate Santo Domingo from Haitian domination and to establish a nation free from external control. This secret society's motto was: *God, Country and Liberty*.

MARÍA TRINIDAD SÁNCHEZ (1794-1845)

María Trinidad Sánchez belonged to a group of patriots known as the *febreristas* who struggled for national independence. She designed the first Dominican flag. She joined several movements that fought for independence and struggled against General Santana.

Secret meetings of the *febreristas*, aimed at removing Santana from power, were held in her own home. The insurrection was discovered and squelched, and María Trinidad Sánchez was arrested. She was tried, convicted, and sentenced to death for not revealing the whereabouts of the other members of the conspiracy. She preferred death to revealing the names and identities of the members involved in the struggle for liberation.

The president of the Dominican Republic, General Pedro Santana, ordered the execution of María Trinidad Sánchez to be carried out on February 27, 1845. It took place as directed, on the first anniversary of the founding of the Republic.

GREGORIO LUPERÓN (1839-1897)

Gregorio Luperón was born on September 8, 1839 in the city of Puerto Plata. He was a hero who played a principal role during the War of Restoration. After the Restoration, he became very active politically. He occupied the presidency of the new republic with distinction and was able to get much accomplished. He wrote many articles, pamphlets, and eventually his autobiography. A Dominican city to the north honors him by bearing his name.

ERCILIA PEPÍN (1886-1939)

In 1901, Ercilia Pepín was named Director of an elementary school in Nibaje. Her experience and success as director enabled her to become professor of mathematics and physical and natural sciences at the *Colegio Superior de Señoritas de Santiago* in 1908. One year later and until 1916, she dedicated her efforts to helping her university students interested in pursuing their bachelor of arts or science degrees in education.

From 1910 to 1920, she struggled fervently for women's rights. She fought relentlessly for women to be given the same equal educational access and opportunity as men. Only then could women compete more successfully with men for public office and positions of power and greater public responsibility. She was very involved during the North American occupation of Santo Domingo (1916-1924) and worked tirelessly to raise the level of national consciousness against foreign intervention. Today many streets, parks and schools bear her name in honor of her patriotic efforts.

JOAQUÍN BALAGUER (1907-)

Joaquín Balaguer was born on September 1, 1907 in Navarrete, Santiago. He is mostly remembered for having served in one of the longest political campaigns in public administration, which began in 1930 and continues through today. Dr. Balaguer has held the Dominican presidency for several terms. He was president of the Christian Socialist Reformist Party since its inception, while in exile, since the 1960's. Dr. Balaguer has expressed his political views primarily through his books, articles and speeches.

JUAN BOSCH (1909-)

Juan Bosch was born in the city of La Vega, on June 30, 1909. He is a writer, politician and ex-president of the Dominican Republic. He collaborated, while in exile, in the founding of the Dominican Revolutionary Party, of which he became president from 1961 through 1971 until he resigned.

On December 15, 1971 he founded the Dominican Liberation Party of which he also became president. Among his political, historical and literary works we find; *Camino Real* (Cuentos, 1933), *La mañosa* (Novela, 1936), *Trujillo, causa de una tiranía sin ejemplo* (1961), *Cuentos escritos antes del exilio* (1974), *El Oro y la Plata* (1975) and others. Much of his literary work has been published for different generations to enjoy.

SALOMÉ UREÑA (1850-1897)

Salomé Ureña was born in the city of Santo Domingo, in 1850. She is considered the most distinguished poet of Santo Domingo. She was married to Francisco Henríquez y Carvajal and gave birth to two notable children, Pedro and Max Henríquez Ureña. Of the poems written by Ureña, some of the best known and loved are *Sombras*, *Mi Pedro* and *Ruinas*. History will also remember her brilliant work in the area of education. She was the founder of the *Instituto de Señoritas*, known today as the *Instituto Salomé Ureña*. A statue was erected to honor her. A street and a seminary bear her name in the capital city.

EUGENIO MARÍA DE HOSTOS (1839-1903)

Eugenio María de Hostos was born in Mayagüez, Puerto Rico. He is greatly respected and cherished for the educational reforms he introduced into the field of education. In 1880, he.founded the first *Escuela Normal* where noted and distinguished educators, such as Francisco J. Peynado, Félix Evaristo Mejía, Arturo Grullón and others could be found. He also left behind several important written works. His books *Moral Social* and *Derecho Constitucional* are well known. To honor his memory, a small town of *El Cibao* and a street in Santo Domingo bear his name. Also, a statue in his honor was erected in the capital of Santo Domingo, where he died in 1903.

RAMÓN MATÍAS MELLA (1816-1864)

Ramón Matías Mella was born in the city of Santo Domingo on February 25, 1816. He took an active role in the wars for independence and the post-war restoration.

He is especially remembered for the gunshot blast issued at the *Puerta de la Misericordia*, which decided the *Grito de Independencia*. He died of natural causes in Santiago de los Caballeros in 1864. A small town, streets throughout the country and highways bear his name.

FRANCISCO JAVIER BILLINI (1837-1896)

Francisco Javier Billini was a priest. He founded several charitable organizations, among them the San Luis Gonzaga College, a hospital, a sanitarium and an orphanage. He discovered the remains of Christopher Columbus in *La Catedral de Santo Domingo*.

Father Billini died at the age of 59. A street in the capital and some hospitals throughout the country bear his name in memory of his good deeds. A statue was erected in his honor.

JOSÉ NÚÑEZ DE CÁCERES (1772-1846)

José Núñez de Cáceres envisioned a free and liberated Dominican Republic before Duarte, Sánchez and Mella, but he was not successful. He was one of the most illustrious men of his time. He founded a newspaper in the capital of the Dominican Republic. He was famous for being a good writer and speaker. He died at the age of 74.

FRANCISCO DEL ROSARIO SÁNCHEZ (1817-1861)

Francisco del Rosario Sánchez was born in the city of Santo Domingo on March 9, 1817. Sánchez, like Mella, was a distinguished disciple of Duarte. In the absence of Duarte, Sánchez directed the *Grito de Independencia* movement in February of 1844. He is recognized as a hero in *El Baluarte del Conde*. He was killed on July 4, 1861, in San Juan de la Maguana. A town in *El Cibao* as well as streets and highways throughout the country are named after him.

ANTONIO DUVERGÉ (1807-1855)

Antonio Duvergé was born in Puerto Rico while both his Dominican parents were exiled there. He fought with distinction and courage during the wars for independence which included the battles of *El Memiso, Cachimán* and *El Número*. He also contributed to the victory of an important Dominican battle known as *Las Carreras*. After that battle, the southern army was ordered by General Santana to revolt against President Jiménez. Duvergé declined to take part in that insurrection citing that he would not revolt against a government legally constituted. A small town to the south and several streets are named in his honor.

FRANCISCO HENRÍQUEZ Y CARVAJAL (1859-1935)

Francisco Henríquez y Carvajal was born in the city of Santo Domingo. He met and married Salomé Ureña, Santo Domingo's most famous and illustrious female poet. He was a professor and President of the Dominican Republic. He was forced by the North American invasion in 1916 to step down from political power. His hard work and patriotic efforts to liberate Santo Domingo from North American occupation are well documented. History will remember him as a great patriot. He died in Santiago de Cuba in 1935.

ULISES HEUREAUX (1845-1899)

Ulises Heureaux was born in Puerta Plata. He joined the military early on in his life. He served with valor and distinction under Gregorio Luperón during the War of Restoration. At the conclusion of the war, Heureaux became very active in politics. He presided over the government for almost 20 years. He committed many crimes while in power and was almost responsible for ruining the country economically. He was found dead in Moca, shot several times, shortly after disappearing from the political scene on July 26, 1899.

ULISES FRANCISCO ESPAILLAT (1823-1878)

Ulises Francisco Espaillat was born in Santiago de los Caballeros. Espaillat played a major role during the Restoration. He was part of President Salcedo's Cabinet. Later in 1876, he occupied the presidency. Espaillat, always the visionary, tried to install democratic ideas and principles into his government but was unsuccessful. He lasted a short time. Much of his literary works can be found in his book entitled *Escritos de Espaillat*. A province of *El Cibao*, a school, and various streets are named after him.

FERNANDO ARTURO DE MERIÑO (1833-1906)

Fernando Arturo de Meriño was born in Antonci, a town of *Yamasá*. He served as President of the Dominican Republic from 1880 through 1882. He also was able to rise to the top of the ecclesiastical hierarchy. Father Meriño was a renowned speaker of the Dominican Republic. He employed his elegant and persuasive arguments to defend liberty and to denounce political wrongdoing. He was assaulted on various occasions. In 1884, when the final remains of Duarte were transported to Caracas, it was Father Meriño who delivered the eulogy. Father Meriño died in 1906 while in the capital of Santo Domingo.

JOSÉ JOAQUÍN PÉREZ (1845-1900)

José Joaquín Pérez was born in the city of Santo Domingo. He was a disciple of Monsignor Meriño, and like him, protested vehemently against the Spanish annexation. Later, he took an active role in politics and joined forces with prominent individuals like Francisco Gregorio Billini. He collaborated with Eugenio María de Hostos in bringing major reforms to the educational system of Santo Domingo. He was a distinguished writer of poetry. Much of his poetry is dedicated to the indigenous population of the island. Much of his work in "Indian" poetry can be found in his well known book entitled *Fantasías indígenas*.

He died in his native city of Santo Domingo in 1900. A street bears his name in the capital of the Dominican Republic.

JOSÉ GABRIEL GARCÍA (1834-1910)

José Gabriel García was born in the city of Santo Domingo. He was Minister to both President Cabral and Espaillat. He is regarded as the "Father of the Nation's History" for his brilliant research and investigative work into the history of the nation. He published *Compendio de la historia de Santo Domingo*, in four volumes. He also wrote *Rasgos biográficos de dominicanos célebres, Memorias para la historia de Quisqueya* and *Coincidencias históricas*. He died in the capital in 1910. A street in the capital bears his name.

MEN AND WOMEN RENOWNED IN DIFFERENT AREAS

RELIGION:

Fernando Arturo de Meriño
Francisco Javier Billini
Monseñor Agripino Núñez Collado
Padre Fantino
Hugo Eduardo Polanco Brito
Monseñor López Rodríguez

MUSIC:

Tenors

Arístides Incháustegui
Eduardo Brito
Frank Lendor
Henry Elay

Sopranos

Marisela Sánchez
Ivonne Haza

Pianists

Vicente Grisolía
Julio Ravelo
Julio Alberto Hernández

Violinists

Jacinto Gimbernard
Caonex Peguero

Jazz

Michael Camilo
Guarionex Aquino

Classical

Carlos Piantini
Julio de Windt

Conductors

Jorge Taveras
Rafael Solano
Johnny Ventura
Fernandito Villalona
Juan Luis Guerra
Millie y Jocelyn
Jossie Esteban
Wilfrido Vargas
Sergio Vargas

Popular Entertainers

Angela Carrasco
Maridalia Hernández
Jackeline Estévez
Charytín Goyco
Luchy Vicioso
Sonia Silvestre
Vickiana
Olga Lara
Niní Cafaro
Rafael Colón
Juan Lockward
Lope Balaguer
Fernando Casado
Francis Santana
Anthony Ríos

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ARTS:

Painting

Cándido Bidó
Guillo Pérez
Elsa Núñez
Yoryi Morel
Fernando Peña Defilló
Ada Balcácer
Aquiles Azar
Orlando Menicucci
León Bosch

Sculpture

Mario Cruz
Antonio Prats Ventós

Photography

Domingo Bautista
Hector Báez

BALLET:

Carlos Veitía
Miriam Bello

THEATRE:

Drama

Franklin Dominquez
Iván Garcia
Manuel Rueda

FOLKLORE:

Casandra Damirón
Elenita Santos
Josefina Miniño
Normandia Maldonado

SPORTS:

Juan Marichal
Felipe Alou
Mateo Alou
Jesús Rojas Alou
Julián Javier
César Cedeño
Jorge Bell
Pedro Guerrero
Manuel Mota

FASHION:

Oscar De La Renta

NATIONAL SYMBOLS

NATIONAL SYMBOLS

Like all other countries, the Dominican Republic has national symbols that identify its people. To the Dominican people, these symbols represent the soul of their nation. The four most important symbols are: the country's name, the flag, the national anthem, and the coat-of-arms. These four symbols represent the pride Dominicans feel for their country.

The Name

Throughout five hundred years of history, the Dominican Republic has had five different names: Haiti, Quisqueya, Hispaniola, Santo Domingo, and the Dominican Republic. Haiti and Quisqueya were the names given to the island by the Arawaks. Haiti means *high land* and Quisqueya means *mother land*. When Columbus arrived on the island, he named it *Hispaniola* because of its resemblance to the Bay of Cádiz, in Spain. Later on, the Spanish named the island *Santo Domingo.*

The Flag

The first flag was made by María Trinidad Sánchez and Concepción Bona. It was raised for the first time in *El Baluarte del Conde* on February 27, 1844, on the occasion of the proclamation of independence. Francisco del Rosario Sánchez raised it up himself on that evening. The flag symbolizes the Dominicans' self-confidence, and the confidence they have in their own destiny. It also sets the country apart as a free and independent nation.

The flag's colors are: **red**, representing the blood shed by the patriots that fought for their country's independence; **blue**, representing the peace the Dominicans always want for their country; and the **white** cross, reminding the Dominicans that Christ died on a cross to save the human race. Dominicans should also be prepared to die defending their flag.

Coat-Of-Arms

The coat-of-arms is in the center of the cross that appears on the national flag. It has the same colors of the flag. It has a ribbon at the top and another one at the bottom. The motto *Dios, Patria y Libertad* (God, Country, and Liberty) is written on the ribbon at the top. The coat-of-arms also has a laurel branch and a palm branch. Those two trees are symbols of the Dominican Republic. In the center, the coat-of-arms has an open book, the Bible.

The National Anthem

The national anthem was written by Emilio Prud'Homme and the melody was composed by José Reyes in 1833. It was performed in public for the first time on August 17 of the same year. It starts by inviting all brave Dominicans (*Quisqueyanos*) to sing praises to the nation.

The following are the words of the Dominican anthem:

Quisqueyanos valientes, alcemos
Nuestro canto con viva emoción
Y del mundo a la faz ostentemos
Nuestro invicto, glorioso pendón.
Salve el pueblo que, intrépido y fuerte,
A la guerra a morir se lanzó
Cuando en bélico reto de muerte
Sus cadenas de esclavo rompió.

Ningún pueblo ser libre merece
Si es esclavo, indolente y servil,
Si en su pecho la llama no crece
Que templo el heroísmo viril.
Mas Quisqueya la indómita y brava
Siempre altiva la frente alzará
Que si fuere mil veces esclava
Otras tantas ser libre sabrá.

Que si dolo y ardid la expusieron
De un intruso señor al desdén,
¡Las Carreras! ¡Beler!... campos fueron
Que cubiertos de gloria se ven.
Que en la cima de heroico baluarte,
De los libres el verbo encarnó,
Donde el genio de Sánchez y Duarte
A ser libre o morir enseñó.

Y si pudo inconsulto caudillo
De esas glorias el brillo empañar,
De la guerra se vio en Capotillo
La bandera de fuego ondear.
Y el incendio que atónito deja
De Castilla al soberbio león,
De las playas gloriosas le aleja,
Donde flota el cruzado pendón.

Compatriotas, mostremos erguida
Nuestra frente, orgullosos de hoy más;
Que Quisqueya será destruida
Pero sierva de nuevo, ¡jamás!
Que es santuario de amor cada pecho
Do la patria se siente vivir;
Y es su escudo invencible, el derecho;
Y es su lema: ser libre o morir.

¡Libertad! Que aún se yergue serena
La victoria en su carro triunfal,
Y el clarín de la guerra aún resuena
Pregonando su gloria inmortal.
¡Libertad! Que los ecos se agiten
Mientras llenos de noble ansiedad
Nuestros campos de gloria repiten
¡Libertad! ¡Libertad! ¡Libertad!

RESOURCES FOR TEACHERS

LIST OF TEACHER ACTIVITIES

1. This activity can be used to introduce the unit on the Dominican Republic. The teacher will tell the students that the class is going to take an imaginary trip to the Dominican Republic. Divide the class in small groups (or pairs) and ask each group to brainstorm about what they already know about the Dominican Republic or about what they think they will learn on their imaginary trip to that Caribbean country. Give each child a semantic map.

After each group completes the semantic map, the teacher will ask the groups to share their ideas with the rest of the class. The teacher or a student will write on the board or on a chart the ideas of each group.

As a homework assignment, the teacher should ask each student to write five questions or five statements indicating things (s)he would like to know about the Dominican Republic.

Also ask each student to write a paragraph explaining why (s)he thinks the class should study about the Dominican Republic. This information might help the teacher in planning the lessons according to the level of interest shown by the students.

2. Write a composition answering the following question: "How do you think your life would change if your family decided to move to the Dominican Republic?"

3. Write to the Dominican Consulate asking for information about the Dominican Republic.

4. From what you have learned in the unit, name the places you think tourists would be interested in visiting, and explain why.

5. Create a tourist poster about the Dominican Republic that will appeal to people and would motivate them to visit the country.

6. Compare and contrast how children live in the Dominican Republic and in New York.

7. Prepare a travel brochure about the Dominican Republic. The brochure should contain information on why people should visit the country and what they can see and do there.

8. Start a "pen pal" program with students in the Dominican Republic or with Dominican students in New York City.

9. In your opinion, how have Dominicans influenced life in the United States?

10. Interview a person from the Dominican Republic and share your findings with the class.

11. Write a paragraph explaining how different you think the Dominican Republic would be if it became part of the United States.

12. Research and then describe the encounter between the Spanish and the Indians:

    a) from the point of view of the Spanish.
    b) from the point of view of the Indians.

13. Imagine that you are a Taino Indian designing your city. Draw, sketch, or make a model of your city.

14. If you were Columbus, what would you have taken from Hispaniola to offer to the Catholic King and Queen?

15. Make a list of the things you think Columbus took with him on his first trip. Explain why you think he took those things. What would you take on a similar trip?

16. Write an article for a newspaper about Columbus' trip to the New World and his return to Europe.

17. America was unknown to the Europeans, but not to the Tainos.

    a) What would have happened if the Tainos had reached Europe before the Spanish reached America?

    b) What would have happened if the Tainos had discovered Spain?

    c) How do you think the Tainos would have treated the Spanish?

18. Imagine that you are one of the Spanish men who accompanied Columbus on his first trip. Describe some of the events that took place and some of the things you did.

19. Many historians state that Columbus discovered America. Write a composition explaining your opinion about that statement. The class may be divided in two groups: those who agree with the statement, and those who disagree. Students may participate in a debate on that topic.

20. Imagine that we are in the late 18th century. Imagine also that you are a Taino, an African or a Spaniard. Write a composition about how your life is in Hispaniola.

21. It is 1818. The president, Jean Pierre Boyer, believes that the whole island should be only one nation, controlled by Haitians.

    a) You agree with Boyer. He has asked you to write a letter addressed to all Dominicans trying to convince them of the idea that there should be only one nation on the island.

    b) Imagine that you are a Dominican who disagrees with Boyer. Write a letter to President Boyer explaining why you think his idea is not a good one.

22. Divide the class in groups. Ask each group to imagine that they are living in Santo Domingo in 1843 and that they prepare a speech in favor of the independence of Santo Domingo. Each group presents its speech to the class.

23. Compare the American flag with the Dominican flag.

24. Visit Washington Heights so that children learn about Dominicans in New York.

25. Interview several Dominicans and find out the reasons why they moved to the United States. Analyze the information obtained and explain the reasons why Dominicans emigrate and how they live in the United States.

26. Ask some parents to bring in some typical Dominican dishes. Have them explain how they were prepared.

SONGS

PÍO, PÍO, PÍO, LOS POLLITOS

Pío, pío, pío
Dicen los pollitos
Cuando tienen hambre
Cuando tienen frío.

La mamá les busca
El maíz y el trigo.
Les da la comida
Y les presta abrigo.

Pío, pío, pío
Dicen los pollitos
Cuando tienen hambre
Cuando tienen frío.

Bajo sus dos alas
Acurrucaditos
Hasta el otro día
Duermen los pollitos.

Pío, pío, pío
Dicen los pollitos
Cuando tienen hambre
Cuando tienen frío.

TRES MUÑECAS

Somos tres muñecas
Llegadas de París.
Nosotras no sabemos
Quien nos trajo aquí.

Mi nombre es María,
El mío es Fifí,
Y yo no tengo nombre
Porque soy una infeliz.

PATITO

Patito, patito
Color de café,
Porque estás tan triste
Quisiera saber.

Perdí mi patito
Color de café,
Por eso estoy triste
Y triste estaré.

Tu papá yo vi
Muy lejos de aquí
Con otro patito,
Color de café.

Patito, patito
Color de café,
Porque estás tan triste
Quisiera saber.

PALOMA BLANCA

Una paloma blanca
Que del cielo bajó
Con sus alas doradas
Y en el pico una flor.

De la flor a la lima
De la lima al limón,
Vale más mi morena
Que los rayos del sol.

A los titiriteros
Yo les pago la entrada,
Si mi madre lo sabe
Qué dirá, que dirá.

Qué dirá, qué dirá,
Le tendré que decir
Que me muero, me muero
Que me muero por ti.

TRES MONITOS

Tres monitos tiene mi tía
Uno le toca
Uno le canta
Y otro le baila la sinfonía.

EL ÁRBOL

Es el árbol feliz un amigo
Que nos hace venir a gozar,
Y nos llama al placer de su abrigo
Para hacernos reír y gozar.

Fiel amante de todos los niños
Nos inspira en sus ramas el amor,
Y nos brinda su tierno cariño
En la esencia sutil de una flor.

LA CARBONERITA

¿Dónde vas carbonerita?
¿Dónde vas a hacer carbón?
A la buena, a la buena,
A la viña, ña
A la viña, ña
del amor.

Me dirás si eres casada
Me dirás si tienes amor.
A la buena, a la buena,
A la viña, ña
A la viña, ña
del amor.

A tus plantas me arrodillo
A pedirte, te, perdón
Que me saques de la cárcel
Y me lleves a la prisión.

¿Dónde vas carbonerita?
¿Dónde vas a hacer carbón?
A la buena, a la buena,
A la viña, ña
A la viña, ña
del amor.

MI MUÑECA

Tengo una muñeca
Vestida de azul,
Zapatitos blancos
Camisón de tul.

La llevé a la escuela
Y se me resfrió
La metí en la cama
Con mucho dolor.

Esta mañanita
Me dijo el doctor
Que le dé jarabe
Con un tenedor.

CUATRO PATITOS

Cuatro patitos
Se fueron a nadar
Se fueron a nadar
Y el más chiquitito
Se quiso quedar
La mamá enojada
Le quiso pegar
Le quiso pegar
Y el más chiquitito
Se puso a llorar.

ALEGRE CONCIERTO

Cantemos compañeritos
Imitando con cariño
Aquellos animalitos
Más amigos de los niños
Y así cantando todos
Con mucha atención
Jugando aprenderemos
La fácil lección.

El perrito hace jau, jau, jau
La ovejita hace be, be
El gatito hace miau, miau, miau

El patito hace tue, tue, tue,
En el coro tan bonito
La gallina hace clo, clo, clo
Pío, pío hace el pollito
Y el cochinito, o, o, o
Y para terminar
Gorgea también el pajarito
Y todos al compás
Imitemos un poquito.

A LA LIMÓN

A la limón, a la limón
La puerta está rota
A la limón, a la limón
Mándela a componer.

A la limón, a la limón
Con qué dinero.
A la limón, a la limón
Con cascarón de huevos.

Que pase la señorita
Cuidado con la de atrás
Que tiene las orejitas
pegadas con alquitrán.

QUE LLUEVA, QUE LLUEVA

Que llueva, que llueva
La virgen de la cueva.
Los pajaritos cantan.
Las nubes se levantan.

Que sí, que no
Ya el agua se acabó.
Que sí, que no
Ya el agua terminó.

HEMOS TERMINADO

Hemos terminado
Hay que descansar
Este trabajito
Llevaré a mamá
Hasta mañana
Antes diremos
Muy tempranito
Yo volveré.

AY, MI PALOMITA

Ay, mi palomita
La que yo adoré
Le nacieron alas
Y voló y se fue.

Ella no comía
Ni trigo ni arroz
Y se mantenía
Sólo con mi amor.

Me senté en un tronco
A verla pasar
Vi que no pasaba
Me puse a llorar.

NARANJAS DULCES

Naranjas dulces
Limón partido
Dame un abrazo
Que yo te pido.

Si fuera falso
Mi juramento
En el momento
Yo moriré.

Yo soy la que parto el pan.
Yo soy la que parto el vino.
Yo soy la que represento
Este cuerpecito tan divino.

LOS MESES DEL AÑO

Enero, Febrero
Marzo, Abril y Mayo
Son los cinco meses
Primeros del año.

Junio, Julio, Agosto
Septiembre y Octubre
Noviembre y Diciembre
Completan el año.

Ola, Ola, Ola
Ola de la mar
Que bonita ola
Para navegar.

MI ESCUELITA

Mi escuelita, mi escuelita
Yo la quiero con amor
Porque en ella
Porque en ella
Yo me aprendo la lección.

Al llegar a mi escuelita
Lo primero que yo hago
Saludar a mi maestra
Y después a mi trabajo.

EL ARENÍ

El arení de matutí
Que tú no sabes
Que yo no vivo
Nada más pensando en tí.

Caramba sí, caramba no
Caramba con el areno,
Caramba que si hubiera estado
Caramba yo hubiera bailado.

MATARILE, RILE, RILE

Ambos a dos
Matarile, rile, rile
Ambos a dos
Matarile, rile, ron.

Qué quiere usted
Matarile, rile, rile
Qué quiere usted
Matarile, rile, ron.

Yo quiero un paje
Matarile, rile, rile
Yo quiero un paje
Matarile, rile, ron.

Cuál paje quiere usted
Matarile, rile, rile
Cuál paje quiere usted
Matarile, rile, ron.

Yo quiero a Rosita
Matarile, rile, rile
Yo quiero a Rosita
Matarile, rile, ron.

Qué nombre le pondremos
Matarile, rile, rile
Qué nombre le pondremos
Matarile, rile, ron.

Le pondremos lavaplatos
Matarile, rile, rile
Le pondremos lavaplatos
Matarile, rile, ron.

Ese nombre no me agrada
Matarile, etc.
Le pondremos Flor de Oro
Matarile, etc.
Ese nombre sí me agrada
Matarile, etc.

Cójala usted,
Matarile, rile, rile
Cójala usted
Matarile, rile, ron.

MAMBRÚ SE FUE A LA GUERRA

Mambrú se fue a la guerra
Qué dolor, qué dolor, qué pena
Mambrú se fue a la guerra
No sé cuando vendrá
Que do re mi, que do re fa
No sé cuando vendrá.

Vendrá para las pascuas
Qué dolor, qué dolor, qué pena
Vendrá para las pascuas,
Pascuas de Navidad
Que do re mi, que do re fa
Pascuas de Navidad.

Ahí vienen los soldados
Qué dolor, qué dolor, qué pena
Ahí vienen los soldados
Qué noticias traerán
Que do re mi, que do re fa
Qué noticias traerán.

La noticia que traen
Qué dolor, qué dolor, qué pena
La noticia que traen
Mambrú ha muerto ya
Que do re mi, que do re fa
Mambrú ha muerto ya.

La caja era de pino
Qué dolor, qué dolor, qué pena
La caja era de pino
La tapa de cristal
Que do re mi, que do re fa
La tapa de cristal.

Encima de la tapa
Qué dolor, qué dolor, qué pena
Encima de la tapa
Un pajarito va
Que do re mi, que do re fa
Un pajarito va.

El pajarito canta
Qué dolor, qué dolor, qué pena
El pajarito canta
El pío, pío, pa
Que do re mi, que do re fa
El pío, pío, pa.

ROUNDS

YO SOY LA VIUDITA

Yo soy la viudita
La hija del rey,
Me quiero casar
Y no encuentro con quien.

Pues si eres tan bella
Y no encuentras con quien,
Escoge a tu gusto
Que aquí tienes cien.

Yo cojo a Manuel
Por ser el más bello
El rojo clavel
Del puro jardín.

EL ZAPATERO

Señoritas, ¿para dónde van
ustedes?
Zapatero, nosotros a bailar.
Señoritas, se les rompen
los zapatos.
Zapatero, usted los arreglará.
Señoritas, ¿y quién los pagará?
Zapatero, el Rey de la pata
mocha.

Desde chiquitita que soy
Ando yo sufriendo un dolor,
Por un tropezón que me dí
En la maceta de un pilón,
Dando una vuelta y parándome aquí
Dando una vuelta y parándome aquí.

ARROZ CON LECHE

Arroz con leche
Se quiere casar,
Con una viudita
De la capital.
Que sepa tejer
Que sepa bordar,
Que ponga la aguja
En su mismo lugar.

Tin Tan
Siete culebras con un alacrán.

PAVO CON PAVO

Pavo con pavo
Pavo con arroz
Brinca los alambres
Bríncalos por Dios.

En la Puerta del Conde
Hay un pavo muerto.
Y el que no se abraza
Se lo come entero.

En los escalones
Te voy a poner
Un pedazo de pavo
Del pavo de ayer.

Pavo con pavo
Pavo con arroz
Brinca los alambres
Bríncalos por Dios.

Pavo.

LAS MONJITAS

En un jardín de vela
Cuatro monjitas van.
Rosita, la del medio,
Hija de un capitán.
Sobrina de un teniente,
Teniente Coronel
Le mandan a la escuela
Le mandan a aprender.

Aprende que se aprende
Estudia que se estudia.
Del zapato a las medias.
De las medias a los pies.

MILANO

Vamos a la Huerta
Del toro toronjil
A ver a Milano
Comiendo Perejil.

Milano no está aquí
Está en su vergel
Abriendo la rosa
Y cerrando el clavel.

Vamos a la Huerta..., etc.

La calle ancha, cha
De Don Fernando, do
Que se ha caído, do

En lo adelante, te.
Los estudiantes, tes
No comen nada, da

Sólo habichuelas, las
Con carne asada, da.

A mí me duele un dedo.
Y a mí me duelen dos
A tí te duele el alma
Y a tí el corazón.

UN DÍA DE PASEO

Un día de paseo
Una señora
Rompió con su sombrero
Una farola.
Al golpe de la farola
Salió el director.
Pero dígame, señora
¿Quién ha roto ese farol?

Dispense, caballero
Que yo no he sido.
Ha sido mi sombrero
El atrevido.
Si ha sido su sombrero
Una multa pagará
Para que otro día sepa
Sombrero adonde va.

No quiero más sombrero
Ni más capota
Sólo una redecilla
Y cuatro botas.
Si ha sido su sombrero
Una multa pagará
Para que otro día sepa
Sombrero adonde va.

LA PÁJARA PINTA

Estaba la pájara pinta
Sentada en su verde limón
Con la cola recoge las hojas
Con el pico recoge la flor.

¡Ay, de mí¡
¿Quién será mi amor?
Me arrodillo a los pies de mi amante
Me levanto fiel y constante.
Dame tu mano
Dame la otra
Dame un besito
Que sea de tu boca.

Daré la media vuelta
Daré la vuelta entera
Daré un pasito atrás
Haciendo la reverencia.

Pero no, pero no, pero no
Porque me da vergüenza
Pero sí, pero sí, pero sí
Porque te quiero a ti.

LAS CORTINAS DEL PALACIO

Las cortinas del palacio
Son de terciopelo azul
Y entre cortes y cortinas
Ha pasado un andaluz.

Andaluz de cuatro son
25 y un cañón
Ocho de oro, para los moros.
Cinta blanca para el infante.

Turún, tun, tun
Te quedaste tú
El de atrás se quedará
comiendo batata asá.

DOMINICAN CUISINE

The food of a country, aside from being a cultural manifestation in and of itself, also reflects part of the country's history. Some very important elements of the Dominican diet reflect the Indian, Spanish, and African legacy. By studying the origins, recipes, nutritional make-up, and names of Dominican dishes, we gain a better understanding of the Dominican culture.

Sugar cane, introduced by the Spanish during the colonization period, is one of the principal agricultural products of the country. Similarly, the coconut palms, a common feature of the Dominican landscape, was brought from Africa by the Spanish colonists. The plantain, which is a basic staple of Dominican cuisine, is also of African origin.

As we can see, historical events have strongly influenced different aspects of the Dominican culture, including the food, As a result, the blending of these three cultures has yielded a cuisine uniquely Dominican.

Below is a list of the origins of different foods of the Dominican Republic.

NATIVE	EUROPEAN	AFRICAN
yuca	cow	coffee
pineapple	milk	plantain
peanut	chicken	guineo
corn	orange	coconut
batata	lemon	panapén
avocado	grapefruit	tamarind
jobo	goat	pastilla
yautía	lettuce	rice
lechosa	tomato	sugar
crab	cod	gandules
guanábana	oil	

ARTWORK FOR INSTRUCTION

MAP OF THE CARIBBEAN

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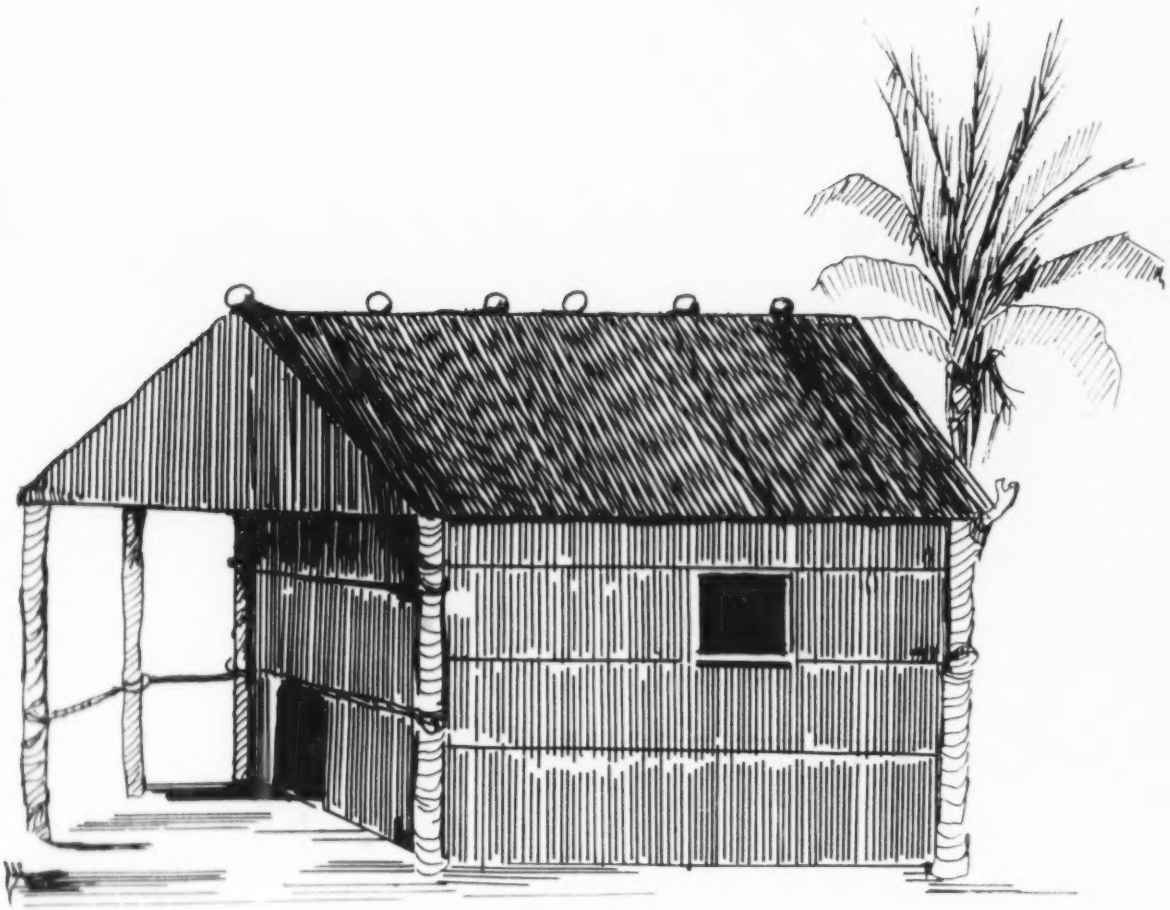
THE SANTA MARÍA

SANTIAGO DE LOS CABALLEROS

LIFE IN THE COLONY

BOHIO



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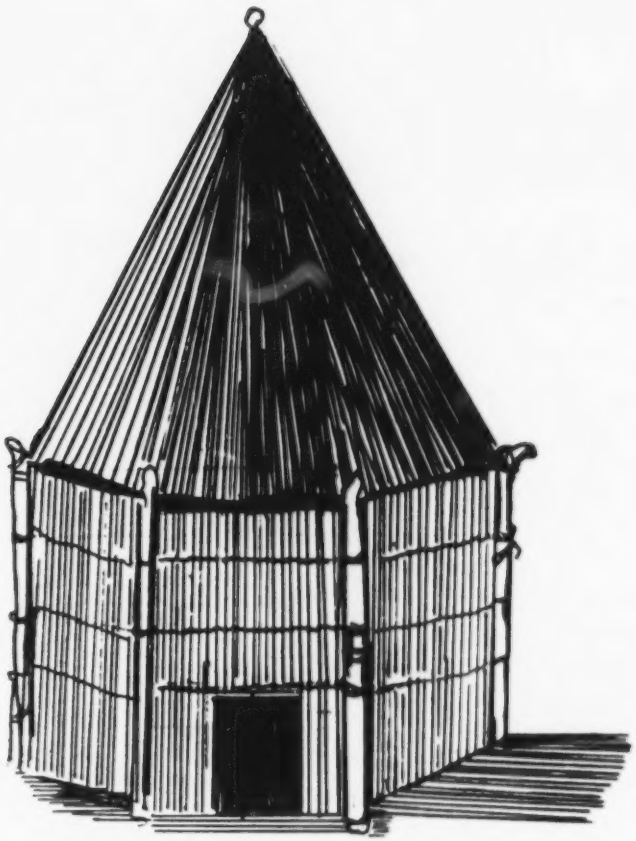

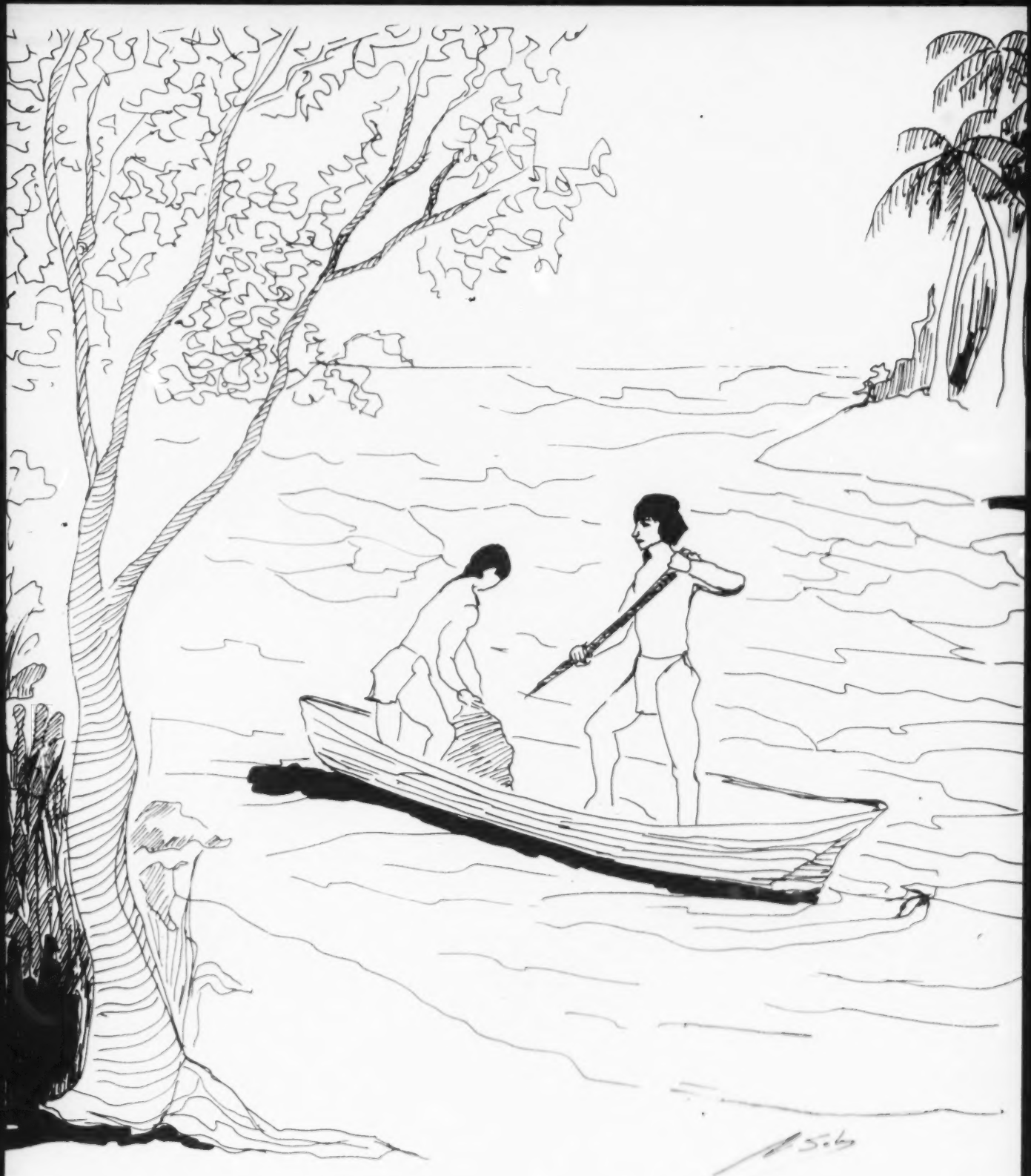

FISHING

AN INDIAN WOMAN AT WORK

SPORTS

CEMI

CEREMONIAL SCEPTRE

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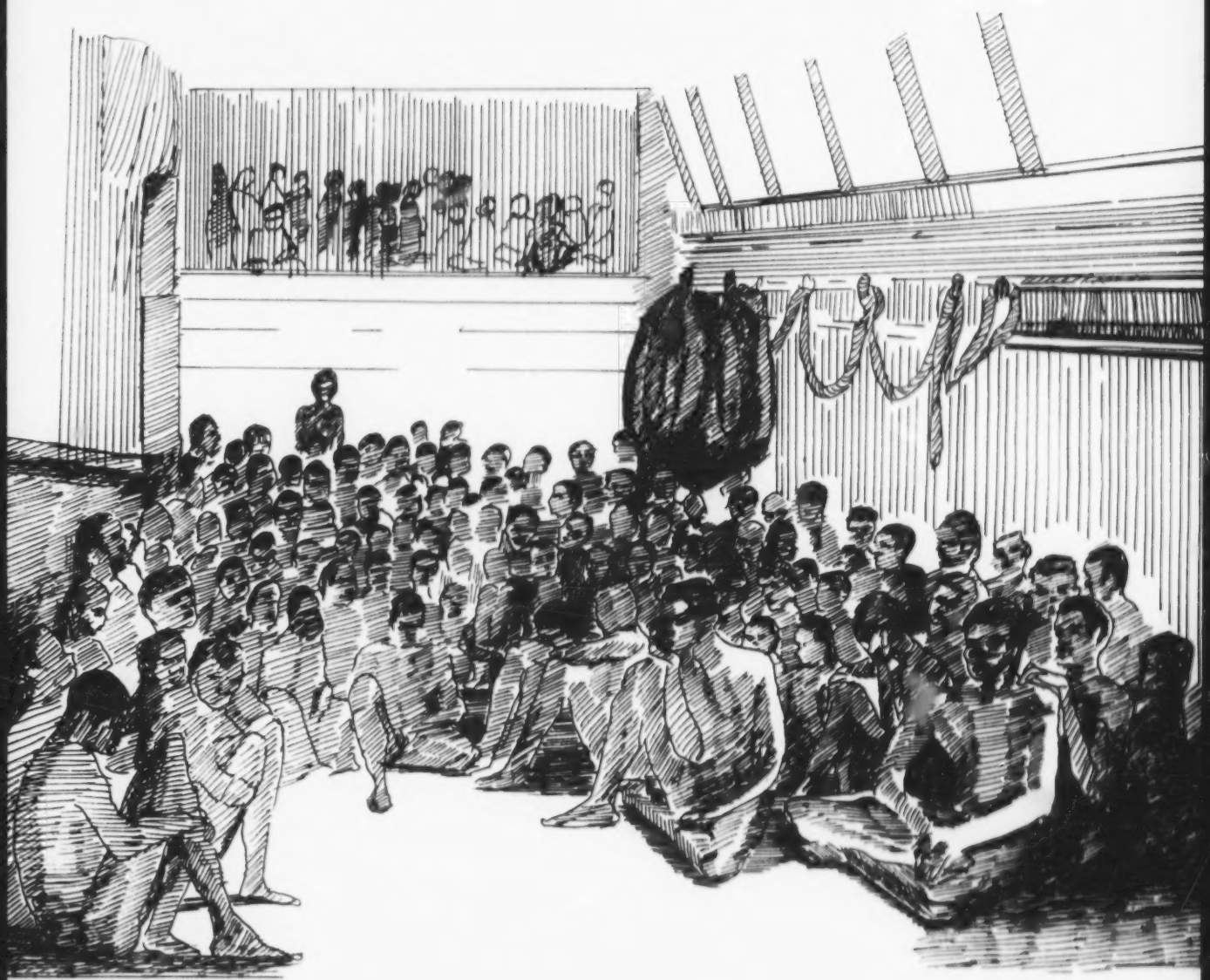
TROPICAL FRUIT

GUAVA

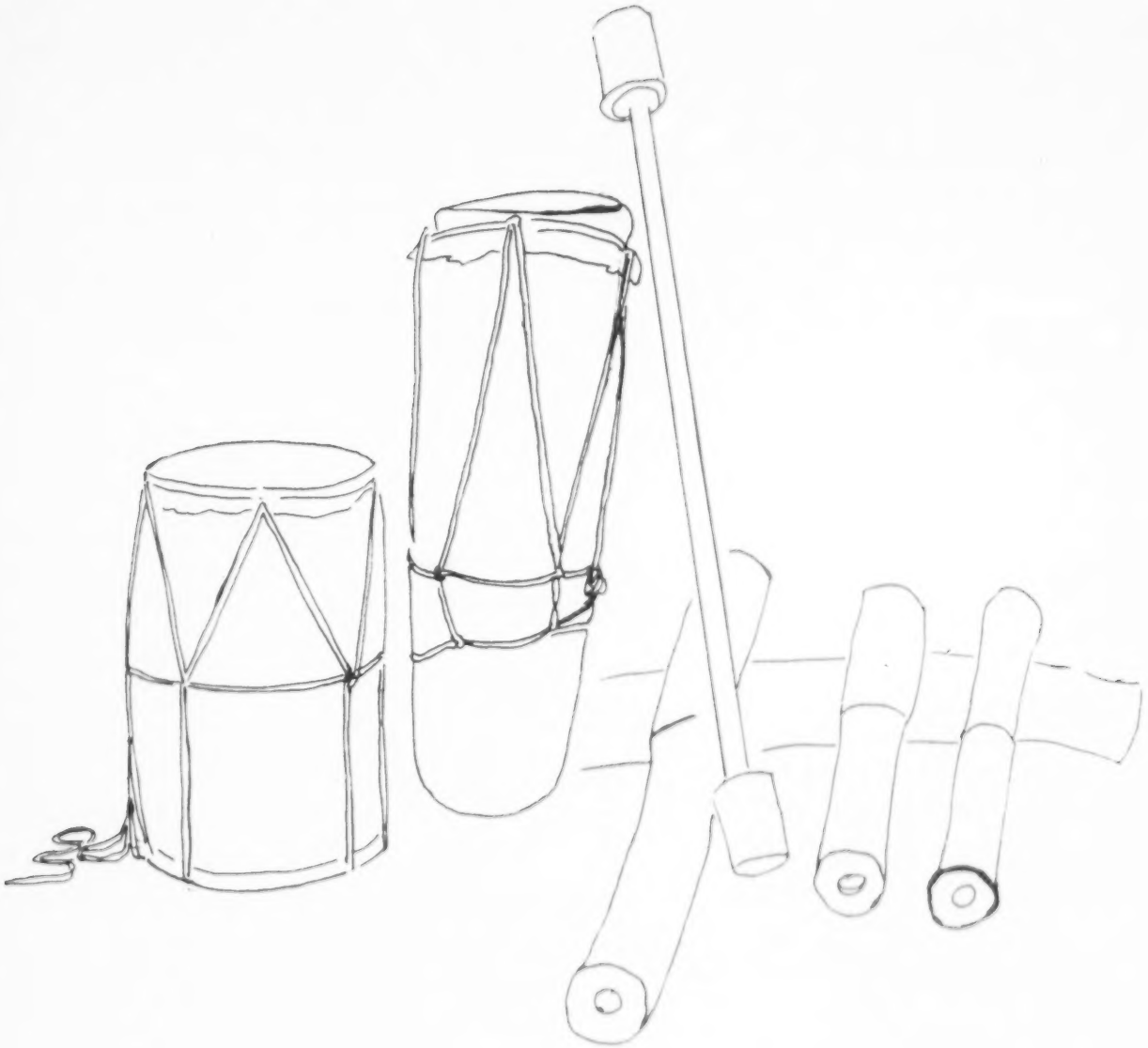
PINEAPPLE

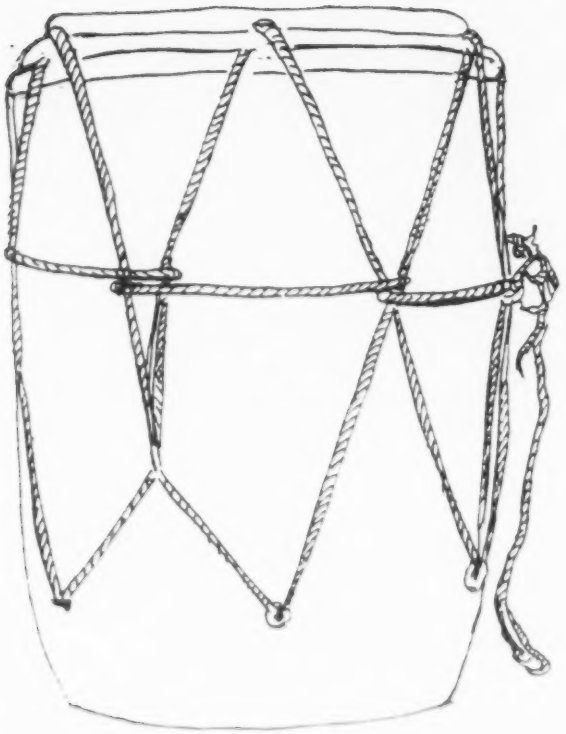
AFRICAN SLAVES

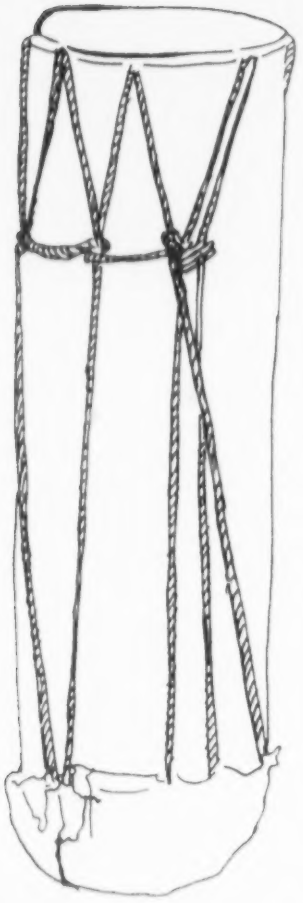


PLANTATION WORK

DRUMS







146

GÜIROS/GÜIRAS

THE FLAG

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COAT-OF-ARMS

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